Shepherds

JANUARY, 1950

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January 1
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TIDINGS
1908 Grand Avenue
Nashville 4, Tennessee

SHEPHERDS

January, 1950
Vol. 4—No. 4

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

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Nashville 4, Tennessee

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COVENANT SUNDAY—January, 1950

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WITHOUT EVANGELISM

No one becomes a Christian and no one Remains a Christian

by Dr. Elmer G. Homrighausen
Chairman, United Evangelistic Advance

Evangelism is an essential part of being a Christian. Here, a layman obtains a commitment from a family during a visitation evangelism campaign.

EVANGELISM is not an extra task in which the Christian or the Church may engage at will. Without evangelism no one becomes Christian and no one remains Christian. Evangelism is not merely winning people to discipleship to Christ; it is a constant and perennial process of holding them true to Christ, and of challenging them to press on toward a full-statured life in Christ. No one inherits Christianity biologically; no one becomes a Christian by proxy; and no one automatically remains Christian. The Gospel must be heard over and over again, and we must respond to it over and over again. "Watch and pray, lest—"

Evangelism is in the nature of the Gospel. The Gospel is Good News, and whoever heard of extraordinary news being kept secret! If God has revealed to men the secret of His purpose, and the power of His saving grace to remake men into His sons and daughters, the News must be told! This is extraordinary news. It is news of a unique kind. The discovery of a sure cure for cancer would be news. But the Gospel is greater news about a greater event and fact. There is something marvelous about the Gospel. It is almost too good to be true. It has about it a note of salvation, of redemption, of victory. The preacher and the witness of this Good News must have about him the breathless joy of a herald. It is unthinkable that any Church or any Christian should not be joyously evangelistic.

Evangelism rests upon the seeking and sacrificial love of God. The Gospel issues from the heart of God. He does not remain aloof from men; He comes to them where they are in the form of a man. God's love for men makes Him the Great Evangelist. He seeks men out, and calls them Home. He is the author of the Good News, His Son brings the News in terms of a ministry centering in the Cross and Resurrection, and the Holy Spirit applies it to our hearts. God's love reconciles men to Himself. It also reconciles men to one another. Those who take the love of God seriously cannot make that love something casual. It is a costly love; it is a miraculous love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

The love of God in action in Jesus Christ is the Gospel. Evangelism is inherent in the love of God, for it is a love that seeks men out, that reconciles them to God, that reconciles them to one another, that forgives men their sins, and that opens up "heavenly places" through the resurrection.

Evangelism issues from the authority of Jesus Christ. He is the authority on the things of God, of man and of history. One cannot argue with His words: they are truth, spirit and life. His moral stature is unique among man. His death on the Cross is at once the manifestation of absolute obedience to God and of abandoning love for sinful men. His resurrection from the dead is the clear and shattering conquest of the power of death. His resurrection opened up the "heavenly places" beyond. His order is eternal. This Jesus, after making an adequate revelation of God, said to His disciples, "Go. . . ." We would expect Him to say that, and we would expect them to obey such a Lord. They had no alternative. In the light of what Jesus said, was, and did, those who call Him Lord have no other alternative. We have not yet taken the Lordship of Jesus Christ seriously!

Evangelism is inherent in our love for the neighbor. This kind of love is learned from Christ Jesus, who befriended us while we were yet unfriendly, and even enemies. He did not despise. He was not ashamed to call us brethren in spite of our treatment of Him. Real neighborly love involves identity with all men. The good neighbor is one who does not pity others, he is humanly identified with others. He is as human and as approachable as was Jesus. Good though He was, sinners did not feel ill at ease in His presence. Neighborly love desires the best for the neighbor. And the best is the Gospel. One might leave his children a million dollars and think he had given them the best in life. Yet, what greater thing is there in life than the Gospel? This is God's best gift to man. In it, men find God, and by

finding God they find themselves. If we love our neighbors as ourselves, we must offer them the best gift of God.

Evangelism is inherent in the nature of man. No man becomes human until he becomes a Christian. He is not real until he has been made real by Christ. To become a Christian is to become a man according to God's intention. The Gospel is meant to save men, save them from their *pseudo* selves and save them for their *real* selves. Man is restless until he finds his rest in God. He is abnormal until he has started to become normal in Jesus Christ. Evangelism is a high form of personal counseling.

Evangelism is in the nature of society. Aristotle called man a social animal, and so he is. But man desires a different kind of social life from that which is desired by animals. Animals seek herds and aggregations of their own kind, but men seek personal community life that is different from other types of organized life. This truth is evident to all who read today. The world is desperately in need of a new ethos, a community spirit. The world problem now is: "How shall we live together? What shall be the basis of the order?" Evangelism today has taken on a global nature. We speak of the world mission of the Church, and so we should. Evangelism is a must for the World Church.

Evangelism is absolutely essential for every Christian and every Church because only by evangelism will persons be brought within the orbit of God's saving and life-changing grace in Jesus Christ. The Church and the Christian exist by witnessing, as a candle exists by burning. A great many churches are dead because they no longer know the glory of the Gospel, they no longer appreciate the marvel of God's miraculous grace, they no longer realize what a wonderful thing it is to have heard and known the Gospel. An unevangelistic church or pastor is no longer Christian! They have no reproductive power. They harbor in them the seeds of death.

Evangelism is also a must for every Christian and every church because it is only through obedience in this respect that the gifts of the Spirit come to them. Only as men are in the way of obedience to the Lord Jesus Christ will they know the meaning of the saving grace of God. Only thus will they know what neighborly love means. And only thus will they know the Gospel.

Evangelism, or witness, is a choice means of grace, a channel of blessing, because when we are evangelistic, when we love the neighbor enough to share the Gospel with him; then, we enter more fully into the secret meaning of the Gospel. Only an active teacher knows the meaning of the subject he teaches and the secret joy of helping others to enter into a knowledge and appreciation of the subject. It is given to those who share the Gospel to know its glory and its power. It is also given them to know the fellowship of the Gospel which is vouchsafed to the two or three who gather together in the name of Christ.

Dr. Elmer G. Homrighausen, author of this article, and chairman of the National Committee on the United Evangelistic Advance, has called the period of the Advance, which continues through the year 1950, a period of strategy, "crucial in the light of the Church and the nation." The Advance has one great task and unifying objective: "To reach America for Christ."

"You do not make Christians these days, easily; nor keep them Christian easily," he said in addressing the Department of Evangelism of The Federal Council of Churches.

In attempting a simple definition of evangelism, Dr. Homrighausen said that evangelism is "the responsibility of bringing persons, one by one, and by groups into a creative and living relationship to the Lord Jesus Christ."

The United Evangelistic Advance represents a coordination of all of the work of the cooperating evangelical churches, including many denominations which are not constituent bodies of The Federal Council of Churches of Christ in America. The year 1950 is a grand opportunity for all evangelical churches to coordinate their work and to go all-out to win America for Christ.

Dr. Homrighausen is a professor, Princeton Theological Seminary.

ADVANCE

by C. P. Hardin, Pastor
Church Street Church, Knoxville, Tenn.

A—*Awaken* to our responsibility. The Church holds the hope for the future of our world.

D—*Deepen* our appreciation for, and understanding of, our task, and the resources for the task through the Preaching and Teaching Mission.

V—*Vitalize* what is already going on within the local church, the Conference, and the Church at large. Make every activity of the Church spiritually creative.

A—*Add* some new undertakings, such as a fuller use of Sunday evenings.

N—*Note* the value to be derived from a new missionary special, which benefits not only the cause for which it is given but also the group making the contribution.

C—*Consecrate* ourselves to this larger task as individuals and as churches.

E—*Enlist* every possible person and every possible resource for the task.

On Beginning the New Year

With a Watch Night Service

Mr. Bader describes an important step in the United Evangelistic Advance

AS a part of the United Evangelistic Advance, the National Committee is urgently recommending that *every* local church and minister plan to hold a Watch Night Service on New Year's Eve from 11:00 to 12:00 o'clock. There should be an attempt to have every member present for this great service of fellowship and prayer. Much time during the hour should be given to prayer in behalf of many things. By each congregation having its own membership at such a Watch Night Service, the combined attendance of all the churches of the community can far exceed the attendance of those in taverns, night clubs and cocktail parties. If others choose to celebrate the coming of the new year in drunkenness and revelry, let Christians celebrate its coming in prayer. Time is the gift of God. The new year is a new beginning.

Then to follow this Watch Night Service immediately with a twenty-four hour Vigil of Prayer from midnight to midnight is recommended also by the National Committee of the United Evangelistic Advance. Again, this plan should be worked out in each local church, whether large or small. The minister or a committee should assign the 24 hours to individuals and families and to Sunday school classes and other organizations of the local membership. He should work out subjects for prayer for those participating. Some can do this in their homes and others at the church. Those ministers who have followed this plan of a twenty-four hour vigil of prayer state that the plan has greatly blessed their churches.

We need to remind ourselves that New Year's Day is the first day of the last year in this half century. This last year should see the greatest moral and spiritual progress that has ever been made in a like period in America. This cannot be done apart from prayer which is the privilege and responsibility of every Christian.

Also, on New Year's Day, which comes on a Sunday, every minister is urged to preach on the text, II Chronicles 7:14, "If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Each minister may use any subject for this text which he feels is appropriate. America needs Christ and Christ needs America.

The Advance is on. The day of march has come for the evangelization of America. The year 1950 can be a year of unprecedented evangelism. Will it be so in your church?

Ministers' Fellowship of Prayer

A Fellowship of Prayer for ministers of all evangelical denominations is promoted by The Federal Council of Churches every Saturday evening, from 8:00 to 9:00 o'clock. *Shepherds* calls upon Methodist preachers everywhere to join in this Fellowship of Prayer by devoting that hour each Saturday evening to prayer wherever they are, in their study, at home or church, or with their family in the parsonage.

Rural churches as well as city churches can climax their Christmas season with a Watch Night Service and 24-hour vigil of prayer.

COLLOQUY

John H. Blacklidge, Pastor

Grace Methodist Church, New York City

In prayer I talk not only to myself
As doubters fondly, blindly do proclaim,
The pleas which I lift heav'nward for pelf,
Are purified, remain no more the same.

And how account for this, unless some Power
From tabernacle 'stablished in the sky,
Attends with joy my every holy hour
And reaches out to me with loving sigh?

The Universal WEEK OF PRAYER

by Jesse M. Bader

Secretary, Department of Evangelism, Federal Council of Churches

THE Universal Week of Prayer has been observed by Christians of many communions for a long time. To be exact, this fellowship of prayer began 104 years ago. It is appropriate that it should be held annually during the first full week of January, since the opening days of the new year are days of finding our direction for the months ahead. Prayer is a compass which helps us get our bearings for the journey of life.

Not many accept God's rule. Not many return His love. Not many submit to His will. And while not all the world's indifference can overthrow God's power, or thwart His purposes, yet millions deny themselves the joy and hope that comes through a vital faith in God, and a personal relationship to Him. The New Testament applies the descriptive word "lost" to those who are groping their way through life without faith in, or experience of, God. Jesus came "to seek and to save that which was lost." It is because we share His concern for those who still trust in themselves that we should pray this week that our witness be made more effective, that men may be led to put their trust in Him alone who can save.

In the United States the week of Prayer is sponsored by the Department of Evangelism of the Federal Council of the Churches of Christ in America. It prepares and distributes the booklet containing the prayer topics. In other countries this special week is sponsored by the World's Evangelical Alliance with headquarters in London.

The Department of Evangelism invited Clarence W. Cranford, minister of the Calvary Baptist Church, Washington, D.C., to write the 1950 Week of Prayer booklet. He has written this series of messages around the general theme, "A Living Witness for a Lost World."

The subjects of the seven daily topics for the week—

Sunday—A Divine Invitation to Witness
Monday—The Urgency of the Christian Witness
Tuesday—The Call to a Personal Witness
Wednesday—The Fact and Faith Behind Our Witness
Thursday—Witnessing Through Sharing
Friday—Witnessing to a Double Quest
Sunday—The Church and a United Witness

The observance of the 1950 Week of Prayer is a part of the United Evangelistic Advance, which was launched on October 2, 1949 and will continue for 15 months until December 31, 1950. This great evangelistic movement is participated in by 38 communions with a total membership of 35,000,000. Also included in this sponsorship are the following: 740 Councils of Churches, over 2,000 Ministerial Associations, the United Council of Church Women, the Home Missions Council, and the International Council of Religious Education. What a fellowship of Christian believers!

It is hoped that many communities will observe this Week of Prayer across America interdenominationally under the leadership of the local Ministerial Association or the Council of Churches. A committee of ministers and laymen and women should be selected to make plans, select the leaders, place of meeting, promote attendance, secure publicity and provide for other details in order to make the week a success. "More things are wrought by prayer than this world dreams of."

The "childlike faith" is a prerequisite to Christian praying. This child symbolizes that faith and sets an inspiring example for the Universal Week of Prayer.

How to Have a Family Altar Sunday

by Anthony Curate

YOU can't find the date for Family Altar Sunday in your date book. If you want to observe this day, you'll have to pick the date yourself, for no industry or trade association has developed a way to use it. Besides, no Conference has yet set a day for it. So if you want to observe Family Altar Sunday, you will have to do it on your own. Of course, you may have to rearrange your calendar so that you can have a Sunday just for the people of your own church and community. But you can do that.

If you have a Family Altar Sunday, you ought to pick a date soon. Planning is a bit more complicated than for Mother's Day, Father's Day, or Red Cross Sunday. Besides there is no plan for a special offering. If you take up an offering, it will have to be for regular church expenses and benevolences. If you have Family Altar Sunday, it will have to be because you want to help your people and to help them to help themselves. That's what makes it so complicated. The only way to have it is to want to have it.

Just because you observe a special day because *you* want to, will not detract from its value. Of course, there are some materials that will help you, but in a very real sense you are on your own. No one needs to know that it is entirely your own idea except those who sense that the plan is one especially suited to your own church. After deciding you want to do it, the problem is to select a day.

About this time you ought to be thinking what a Family Altar is and what would happen to your church if a majority of the homes in your membership did establish a Family Altar. It might be that you will want to promote the idea that God works through families, that "Faith is a Family Affair," or that the home ought to be the center of things moral and religious. It may be that you will want your people to learn to make Bible reading, prayer, and meditation a regular and natural part of life. If you have some such idea you are probably on the track of a great program.

From your reading, your study, your experience, and your recreation you have a background of information demonstrating the value and results of having family altars. In this day of "hot-rod autos" and "bebop music" you may have to bring the Family Altar ideas before the people with a bit of window dressing, but underneath it all, human nature and human needs have not changed. Neither has the love of God.

If you have a sermon in mind for that Sunday maybe you had better end it just before the part that begins "and finally" because here is a situation that needs to be developed with a "how to do it" technique. The exact method that a family can use ought to be shown. Your people will need to know more than how good a Family Altar is, how effective it is in knitting the family together as a unit, and how it helps individuals and families to grow in spiritual stature; they will need to know more than how it makes for better individuals or how it can aid Christian parents in their responsibility to lead their children into a knowledge of the love of God and of His Son, Jesus Christ. Your people will *want to see it done.* You can select a family from your membership which does a good job of family devotions, or you may get a group of young adults, or senior young people, to act out the way to hold an interesting family devotion. If you want to have a Family Altar Sunday, there is no question but that you will present the program effectively.

Don't fall down on two points. Those two points are the clinchers—first get your members to make the commitment to have a Family Altar; second, show them how they can do it.

Armed Forces

Reporting for the Commission on Chaplains, Bishop W. W. Peele says that there are 1,600,000 young men in our defense forces. He stated further that 60% of these are between the ages of 18 and 21 and that 80% are under 25 years of age. Some of these are your boys.

Your circle of friends, your church, your community includes young men now in military service. They are without the exhilaration, the glamour if you please, that comes to the soldier and sailor in time of war. They face all the temptations that confronted their brothers a few years ago, and probably some additional ones. At the same time there are fewer agencies to care for them. Are you caring for them as you did their older brothers? Are they in your prayes? Do you regularly send packages and letters?

The Upper Room provides strength for day to day living with its Bible verses, stimulating pages and prayers. Thousands of service men can testify to its value. The pocket edition is made especially for the soldier. Be sure he gets a copy of each issue. It can be enclosed in an ordinary envelope.

Enter a standing order for enough copies to take care of your boys—the same edition is valuable for all your young people—those away from home especially. Order now, The Upper Room Pocket Edition.

10 or more copies to one address—5 cents each

NEW "PATTERNS" in PRAYER *Within the Churches*

by Clarice Bowman
Youth Department Staff
General Board of Education

WE hear and read much these days—and well we should—about prayer-cell groups being started by youth on college campuses and in other relationships. Youth are striking out from their old tents, to seek new adventures in prayer and the spiritual life. In retreats and gatherings of a few or of many, concern for deepening the spiritual anchorage is expressed. Strange new "patterns" are emerging in the life of the Christian body.

What do these emergent patterns or ideas have to say to a local church? Just any church—like Bethel or Trinity or Main Street, no matter about its size!

Certainly the idea would not be to tack on an additional meeting-to-be-promoted, on top of the poor pastor's already-full calendar and the people's too-rushed program. That would be like moving a piece of antique furniture into a room already cluttered with modernistic furniture.

The prayer-group is not a new device or program technique. It is as old as Christianity. It was probably practiced by the early Christians.

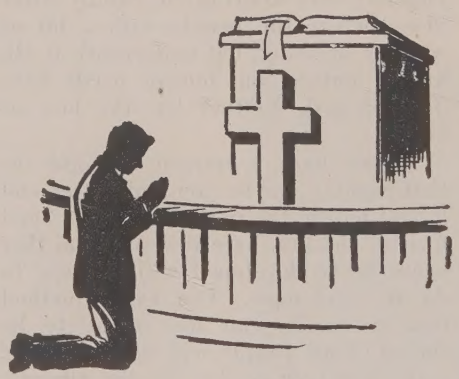
And today, where some few individuals—as few as three to begin with—feel deeply the need for fellowship of the spirit and are willing to give themselves to this quest, they agree upon a time of meeting; and decide what they need to do first when they get together. They can change or perfect their plans as they go along.

The Minister an Humble Member

One minister meets with such a group—all workmen (with minister as an humble member and fellow-quester, not leader) at 6 o'clock on Saturday mornings. In another church, a few women started what they called a "spiritual life group." Their sincerity generated a power in that congregation until it was known throughout the Conference as a church of fine fellowship.

Ideally, the already-existing groups in a church should take on some of the prayer-fellowship characteristics. But as long as the creation of such groups has been organizational rather than voluntary, there will probably be some who are not ready to enter in wholeheartedly, to the new prayer-idea.

The genius of the prayer-cell idea is that it is wholly voluntary and spontaneous; and that it is *not* organized. A cell group is created for the sole purpose of "finding God and serving Him." That is its "program." Franklin H. Littell says, "A cell must not become an institution but must be responsive to the spirit of God. There must be a certain precariousness about its life. There must be prayer to keep it going. . . . Everyone must feel that 'this is part of my life.' "



Among the disciplines of the prayer fellowship, however, that can be carried into the meetings and activities of other church groups are (1) the discipline of silence; (2) the discipline of matching service action with discussion; and (3) the discipline of seeking to *understand* each other, and of taking mutual responsibility for the group and for each other. In summarizing some of the values of the fellowship group, Dr. Ross Snyder suggests some ways of making *all* church group meetings more meaningful — perhaps indeed more nearly Christian:

"It is necessary, at the beginning of a fellowship group, that there be at least one person who tries to understand the others. This is one of the great facts of the discipline by which a conglomeration of people can move toward an integrated group. Every person must feel personally involved, and feel his area of responsibility and be ready to share honest feelings of what he is and what he really thinks. Participants should be very nearly equals—disparity of ideas and/or domination of one person destroys the fellowship. We must learn to live concordantly with others in terms of doing good. A discussion group can never become a fellowship group without action—without testing its ideas. The fullest meaning of the fellowship groups comes with the sense of dependency upon other members of the team in times of action."

The *prayer-meeting* (where it still exists) is perhaps the closest approach to a fellowship group. But where it has lapsed into a routine program with the same prayers from the same faithful few, year in and year out, new life needs to come in. A group of young adult laymen in a church started a new kind of "prayer-meeting." J. O. Nelson describes it in his book, *Young Laymen, Young Church.*

"We offered to spare the minister another prepared speech by making a forum and quiet time out of the midweek gathering. We haven't had to turn thousands away since the change was made, but it has come about that this is the 'powerhouse' of the parish, where the really committed group come together for understanding and prayer.

Three dozen of us are even more faithful for this hour than for Rotary or Lions! Once a month we have a church-night program, with supper for a great roomful of families (a pay what-you-can meal) before this mid-week meeting."

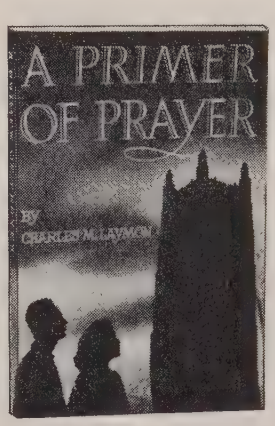
New Depth in Worship

Wherever the Spirit of the living God is making itself felt in small group-fellowships within a church, the gathering together of the people in congregational worship will take on new depth. A member of one small group, that met with the minister for silence and prayer before the service, said, "We found ourselves listening to the sermon with new interest. . . . The minister said he felt altogether different because the three or four of us did 'share an intention' with him as he went into the chancel." Thus, even a few can create by their fellowship of prayer, a spiritual leverage that will lift the level of worship experience for a whole congregation until many will say with wonder, "Surely God was in this place."

Too, the Christian's worship, at his own altar in his local church, takes on world-wide dimension as fellowship with all peoples is sensed. The true fellowship of prayer is world wide. Dr. Douglas Horton in *World Christianity* describes vividly a worship experience in which "there came to us such a sense of spiritual oneness about the altar of God . . . that the church, one, holy, catholic, appeared in her beauty to eyes no longer holden, and all responded to the impulse of the same Spirit."

Dr. Van Dusen, writing in *The Christian Century*, adds: "As the Christian Church throughout the world finds its way back into the consciousness that it is one great fellowship, the process is advanced through worship more than by any other means. In theology, Christians disagree. There are deep differences in social action, economic status, and other facts. But in worship, Christians kneeling before God and being lifted up to their tasks become one through a unique experience of fellowship. . . . Thus as the group of young adults in a parish seek to enrich Sunday morning worship—from a new carpet, or the contralto's hat, to luminous silence—they do so with a world-wide background of newly-significant worship among Christians. This is a movement which shows acutely the new life stirring among the churches in our time."

And Now



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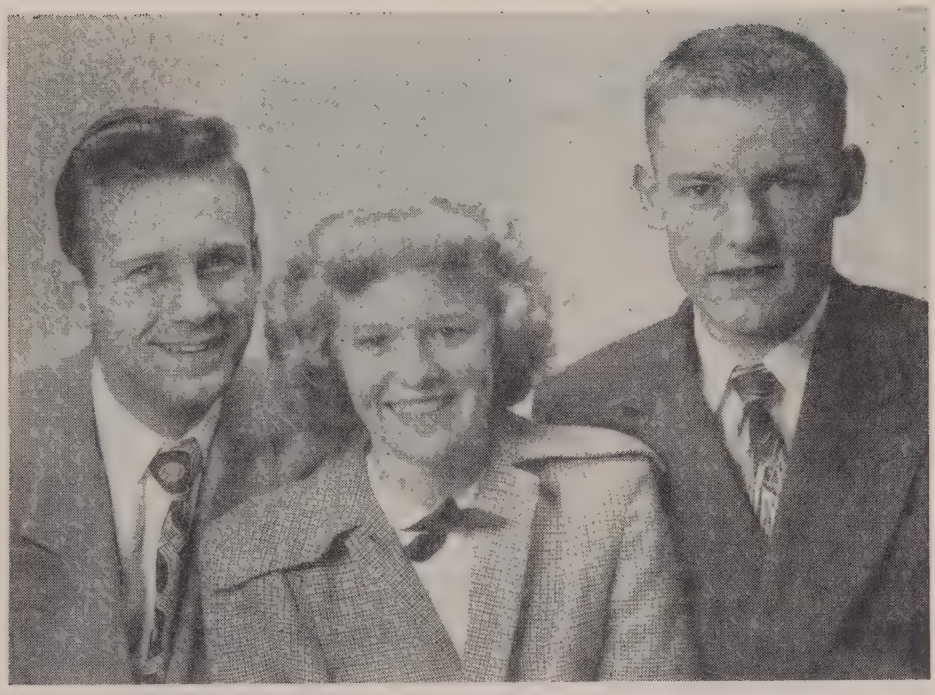


In its first year of life in 25 years, First Methodist Church, Belan, Mexico, has had three young persons dedicate their lives to full-time church work. They are, left to right, Kenneth Gibson, Winona Corley, David E. Eliason. The two boys have their license to preach. The girl is studying to be a missionary or church secretary.

This Church Was Re-opened After 25 Years

by O. E. Hall, Pastor

Belan, New Mexico

THE story begins at the Tennessee Conference in the fall of 1948, when, for health reasons, I asked to be transferred to the New Mexico Conference. The decision was made rather hastily, but surely the Lord was leading me. Although some correspondence had been carried on with the leaders of the Conference, there seemed to be nothing open when my wife and I left Tennessee for New Mexico. (It was the middle of the Conference year for that group.)

However, I was intercepted on my way by a long distance call from the superintendent of the Albuquerque District, F. Lee Willshire. He said he needed us at Belan, a town of 7,500 without a Methodist church.

There was a church there 25 years ago, and fortunately the church building remained Methodist property. It was well located and well adapted to present needs. Working with laymen in Belan, the district superintendent had laid the groundwork for the church to re-open. The nearest Methodist churches are in Albuquerque, 31 miles north, and in Socorro, 45 miles south.

When we arrived here, the district superintendent, his wife, and a small group of laymen greeted us and pledged their loyal support to re-establishing Methodism here. This was on September 27. Charter Membership Day was set for October 24 and on that day 82 received the vows of church membership. When we celebrated our first anniversary, October 23, this year we had more than twice that number. Fourteen babies have been baptized and three young people have dedicated themselves to life service in the church. (See picture.) They are now at Martin College, Pulaski, Tennessee. The two boys have their license to preach and the girl is going to be a missionary or church secretary.

No department of the church has been more loyal or demonstrated more spiritual power than has the MYF. The Upper Room, a place dedicated to youth for worship, has been the scene of several conversions which have led to active church membership. It is from these ranks that our life service volunteers have come. Every department of the church, including the WSCS, and the board of stewards, has contributed to the progress of the church.

Because the population of Belan is 60 per cent Spanish, the town is predominantly Catholic; however, we have a few Spanish members and they are among our best workers. There is only one Negro family in town, and we had the little boy from this home in our Daily Vacation Church School. We attribute our growth in membership largely to Personal Evangelism. We have had no revival meeting as such, but the pastor and Visitation Committee have been busy. Since the first survey was taken, we have tried to keep a prospect list and work it consistently. We stress bringing Christ to the people, not just inviting them to church and Sunday school, important as that is.

Of course, some improvements had to be made in the building and this called for work and money. Most of our men are employed by the railroad, but when they were needed at the church, they did with less sleep and were right on the job. The women were at the church, too, feeding the men.

When the New Mexico Conference met in May of this year, our church was able to discontinue all financial help from the Board of Missions and accept its full responsibilities of salary and benevolences. The church is now renting the parsonage, but expects to buy or build in the near future.

"The Lord has done great things for us, whereof we are glad."

When You Preach What Do You Expect to Happen?

by George R. Sweeney, Pastor
Uhrichsville, Ohio

WE face a perilous problem in preaching today. It lies in the feeling among preachers that it does not matter what they say, that "My preaching will not change my people or move them to change bad social conditions!" Many good preachers kill themselves off with this attitude. Too many of us say to ourselves, Sunday after Sunday, 'There are so few people here this morning, it does not matter what I say!"

If you feel that way about it, you will never have anything important to say to anyone. Yet, we have the most IMPORTANT MESSAGE IN THE WORLD TO DELIVER! There are many small churches on circuits, each with a small attendance, but all together make up a large congregation. A three-point circuit may have a total of 250 to 300 in attendance every Sunday, with a good attendance percentage compared with some churches of much larger memberships.

Furthermore, our message, in the final analysis, is to be delivered to the individual person. In the end the important thing is not how many are out for church but how well you and I deliver our message! Of course, a good crowd inspires us!

The techniques in present-day preaching and pastoral work, including modern psychiatry, are good but we must believe that we have something worth while to say! It is better to have something to say, with a poor technique, than to have nothing to say with a good technique. But such a choice is not necessary. Preachers today can have both. And ought to have both!

The thing we have to give is not only the content of Truth, but the spirit of Truth alive within our own selves.

If you are not gripped dynamically by the awesome Truth that God loves you and ALL MEN so greatly "that He gave His only begotten Son" for us; that He forgives our sins and offers us more than one chance to find the fullness of life He intended for us, we had better do one of two things: either surrender our own lives completely to God and put "sacrificial service" for others as the keystone of our Christian ministry; or give up the ministry for some other, easier work, where dynamic conviction and constant sacrificial service are not so urgently demanded.

Christianity suffers today, not so much from the lack of the knowledge of Truth (great as that lack is!) as it does from the lack of persons *who live the truth*—persons "on fire for God" and His love for men. The Gospel must become for us a "flaming passion," burning in our minds and souls, burning not for the Gospel itself but for *what it does for men!*

The Gospel of our Lord Jesus Christ needs no defenders; it needs demonstrators. It needs men and women living it radiantly and constantly.

When you preach, *what do you expect to happen?* Are you giving only "warmed over" ideas you have picked up somewhere from someone else? Few persons get excited about a meal of warmed-over potatoes. Few of them are stirred by an indifferently-proclaimed, or poorly-practiced Christianity. They want the real thing, fresh and appealing.

EXPECT SOMETHING TO HAPPEN WHEN YOU PREACH! PREPARE to have something happen.

FIRST: *Tell the "good news" of salvation excitedly,* as though it mattered TO YOU. People will be interested and stirred, in spite of themselves.

SECOND: Deliberately set out to *persuade them to change their minds.* Don't try to club them into submission, by repeating the old religious phrases, worn so threadbare that the exposed bones excite no sensory response.

Jesus rarely used any method other than the one of persuasion by illustration and analogy, by respecting the intellectual abilities of His hearers enough to let them draw their own conclusions and come to their own commitments.

THIRD: *Expect men to change their minds,* to *grow* under your preaching. But remember, you must grow, too! This means earnest study, thought, prayer, calling, and preparation on your part. The minds of the parish are only a little narrower than the mind of the parish preacher.

FOURTH: *Ask them to accept Jesus Christ,* the Son of God, as their personal Saviour. No young man ever mar-

Ministers have the most important message in the world to deliver. Here, G. Ernest Thomas pastor, Haddonfield, N. J., preaches in the pulpit of historic St. George's Methodist Church, Philadelphia. Francis Asbury preached his first sermon in America here.

ried the girl of his choice without, first making a proposal of marriage, and second, without her accepting. The joys of married life can never be experienced without this complete commitment and surrender to each other. The same thing is true in the Christian life: you must surrender to Christ.

The Christian joys, the experience of power and inner peace, can never be known by any person until he has surrendered his life to Christ and committed himself to walk faithfully in the way of Christ.

FIFTH: *Expect your people to uphold the way of Christ* in their personal daily living. Too much preaching is undermined by a generalized, unsubstantiated suspicion that the feet of our parishioners are made of clay, that they are too frequently guilty of gossiping, drinking, dishonesty, sexual sins, and other faults, leading us to make wild statements and accusations from the safety of the preaching desk, while we lack the knowledge or the courtesy to help a single individual to overcome his weaknesses and his faults. It is so much easier to condemn in general terms, to rant "against sin" in general, than it is to point out the positive steps by which a man can overcome his sins.

Encourage your people to good behavior. Have confidence in them. Express your appreciation of their good work, or of their achievements in their daily work, or in community activities. Remember that no man is perfect, including yourself. A man will try to improve when he thinks that others trust him, have faith that he is trying to do the right thing, and confidence that he is pitting his life on God's side in the practical affairs of daily life.

Some of us might be better preachers if we engaged in the actual battles of the housewife, the laborer, the union man, the employer, the politician, the professional man, and hosts of others who have to face the necessity of being Christian in an un-Christian setting, and making the best possible adjustment for daily living.

While we preachers face problems in our parishes, and often get "bumped" by our people, and sometimes are badly crushed by circumstances, our position as "brethren of the cloth," is pretty well cushioned. Especially is this true in The Methodist Church. We have a job as long as we are physically, mentally and morally able to carry on. Therefore, we must exercise a great deal of sympathetic imagination to enter into the situations of our people, to understand their emotional responses to their situations. We can hardly help them without first having some appreciation of how they "feel" about their own situations. Then, when you preach, *preach as though you expected God to help them help themselves.*

When you preach, what *do* you expect?

"Shepherds" Helps Increase Membership

—A Letter to the Editor—

Dear Mr. Jones:

I am writing this letter to express my appreciation to you for the excellent leadership given us through SHEPHERDS.

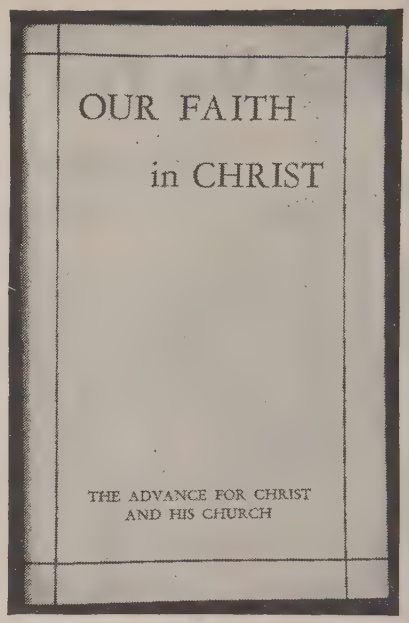
When it was first published I felt a slight hesitancy in accepting the program it suggested. This was due, perhaps, to my educational bias.

Since then I have discovered the basic soundness of your position—so far as I am concerned. You do not violate my basic convictions in the realm of educational psychology or any other realm. But you do furnish motivations, techniques and sources of power which have lifted my ministry to more satisfying levels of effectiveness.

The age in which we live seems to make pragmatists of us all. Therefore, I salute you for giving us something that works. With all respect to John Dewey we must learn again that Christ alone can save. His gospel, given modern means of presentation, still works best of all.

In our church here we show a consistent net increase of 20% in membership across the years by using the approaches you bring to us.

Sincerely yours,
(Signed) HERMAN A. SPRUIT, Pastor
First Methodist Church
South Gate, California



FAITH BOOKLET

for December

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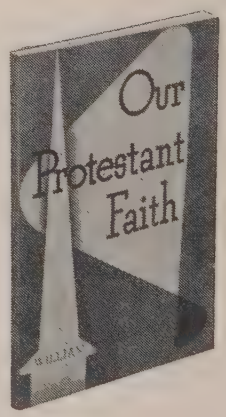
Teach Faith in Christ
Have Faith in Christ



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DOCTRINAL FOUNDATIONS of Evangelism

by Farrell D. Jenkins, Pastor
St. Paul's Methodist Church
East St. Louis, Illinois

I HAD a terrifying and humiliating dream. I stood in my pulpit. The sermon outline was on the pulpit; I started to preach. I opened my mouth, but the words would not come out. Several hundred people had assembled to hear me preach the Word of the Lord, but all I could do was stand with my mouth open.

That dream has haunted me, because perhaps it has been true. The dream made me ask myself, "Have they gone away hungry because my ministry has been perfunctory, professional, and powerless?"

An invigorating evangelism lifts us from the realm of repeating words, creeds, and reports. It lifts us to the *witnessing* stage, because evangelism gives us One *about* whom we can talk, and leads us to One *with* whom we can talk.

Evangelism is not a business; it is a romance. We need to carry into our church program the same evangelistic warmth that we used when we proposed to our sweetheart. We did not coldly analyze her personality and state that she needed our personality to complement hers. Just so, evangelism is not content to coldly psychoanalyze people. It is a proposal to them that the Lord Christ loves them with an everlasting love, that He cares for them with undying care, and that He yearns for their love in return. There must be *warmth, intelligence,* and *love* in our evangelism.

Vital evangelism is based upon a certain kind of theology. Basically, it is this: 1. The person who sins is lost, and needs a Saviour. 2. Jesus the Saviour has appeared and offered himself for the sinner. 3. Through repentance, confession of sin, and accepting this One as Saviour, the person enters the Christian life.

Nels Ferré in his book *Pillars of Faith* states, "The Bible must produce a great theology. A theory of music without music is of little use, yet, we need the theory in order to compose and understand. Grammar without literature is barren, yet literature needs grammar. If theology arises out of deep biblical devotions and thinkings, civilization shall see more than the dawn of a new day."

If a vital evangelistic ministry is ours there will be four definite foundation stones in our beliefs.

I. THE SAVIOURHOOD OF JESUS CHRIST.

No man walks along the road leading to romantic evangelism until he is confronted with Jesus Christ. Two conflicting emotions distinguish our initial contact with the Master: The one, an overwhelming sense of His transparency of character; and the other, a feeling deep-born that we should be like Him. We bow at His feet crying, "O Lord and Master, with repugnance I view my sinful past. Help me to become the man whom thou didst intend for me to be." Straightway the shackles that bind, fall. "We kneel so weak; we rise so full of power." Vital evangelism never begins until the Jesus of history steps from the pages of the Bible into the human soul.

Do all believe in the divinity of Jesus Christ? Would that they did! There stood a man recently seeking admittance into a Methodist Annual Conference. When he was asked, "Do you believe that Christ is the Son of God?" he replied, "Assuredly, in the same sense that all of us are sons of God." That is not sufficient. Our Saviour has a peculiar divinity. He is the Son of God, like no other who ever lived or ever will live is the son of God.

The death of Jesus on Golgotha's brow was more than a martyr's death.

Charles Wesley ably expressed the vicarious atonement:

> Believe, believe the record true,
> Ye all are bought with Jesus' blood—
> Pardon for all flows from His side,
> My Lord, my Love is crucified.

The proof of Christ's divinity is found also in His resurrection. "With great power they bore witness of the resurrection of Christ." Forty times this is mentioned in the book of Acts.

The romance of His Saviourhood further intrigues me when I read that He is not absent from this world for aye. He is the husbandman who has gone to a far country.

> I know not when my Lord may come,
> At night or noon day fair,
> Nor if I walk the vale with Him,
> Or meet him in the air.

I only know that the heavenly visitor on the day of Christ's ascension declared that He shall return. Whatever may be the method of that return, He will ultimately reign as King of kings and Lord of lords.

II. THE LEADERSHIP OF THE HOLY SPIRIT.

There came a time in my college life when the crossroads appeared. One road led toward a secular profession; the other, toward the ministry. I matriculated with preaching in mind, but there were moments of doubt and fear. One night with a group of young ministers I joined a prayer meeting under the open skies on the football field of a church college. I pleaded to God for guidance. I conceded my defeats. I cried out that I could continue no longer unless added power was given. That night in answer to my urgent pleas, God sent into my heart the baptism of His Holy Presence. He reinforced my wandering will. He lifted me from the realm of philosophy which responds "I guess"

to the higher level which states, "I know." Without this enabling act of the Holy Spirit I would not dare to have continued in the ministry of holy matters.

Beloved, the blessed presence of the Holy Spirit makes evangelism a continuing romance. How truthful was the statement Bishop Alexander Shaw made at the Albion Conference on Evangelism. After listening long to a discussion on how to make evangelism effective, he declared, "Brethren, our trouble is that we are trying to promote evangelism, and yet we are forgetting the great Evangelizer. Jesus said, 'When the Holy Spirit is come He will convince the world of sin, of righteousness, and of judgment to come.' The Holy Spirit has been in the world for 2,000 years." How true!

Take your concordance and look over the references pertaining to the centrality of the Holy Spirit in evangelism. "The love of God is shed abroad in our hearts by the Holy Spirit." "When the Spirit of truth is come, he will guide you into all truth." "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself bears witness with our spirit, that we are the children of God." "While Peter yet spake, the Holy Ghost fell on all who heard these words."

Some scientists took pictures of bolts of lightning. In the picture an interesting phenomenon confronted them. Not only did the huge streaks of lightning flash downward from heaven, but in each picture there was also a minor streak reaching upward from the earth, seemingly directing the larger one to its target. What a marvelous parallel can be made between this and the power of the Spirit! Here is all this power of God available for every person who is willing to become a contact point by reaching up and directing it to human hearts. Similar to lightning, the Holy Spirit has powers which burn out the sin and hell in our hearts.

On the train I was talking with a friend about the difficulties of pastoral calling in the city when so many people are not at home. To my amazement, he commented: "I do not have much trouble that way. I find almost everyone at home when I call."

My curiosity was aroused, "What method do you use? Do you telephone before you go?"

He replied: "My method is very simple. A few years ago I had the same trouble, but my ministry was revolutionized by a group of Christians who talked to me about divine guidance. Now I rise at 6:00 A.M. and spend an hour in devotions. During that hour I go through my membership roll. I pray for every family. As I pray I ask for guidance as to where I can minister in His name during the day. As I am impressed by the Spirit I write down the name of the persons upon whom He would have me call. They are usually at home when I come. They have a need. I know that God through His Holy Spirit has guided me there."

III. THE AUTHORITY OF THE SCRIPTURES.

This is a day in which we must recognize the value of careful, consecrated Christian scholarship. "Yet," quoting Nels Ferré, "this will be husking the corn to get at the ear. It will be opening the bottle to get at the milk. Too long we have been disputing about the husks." We need to get to the milk and use it for the spiritual nourishment of those whom God loves. We gain encouragement for such procedures from John Wesley himself, when he declared, "We are to be Bible Christians at all costs, and to preach with all our might Bible Christianity."

Bishop Broomfield in a stirring and prodding message at the General Conference in Boston stated: "Since my retirement in 1944, I have held revival services in 17 states. In my many contacts with our people, I have been impressed with their biblical illiteracy; and this impression includes many of our ministers. Growing out of this widespread ignorance of the Scripture, there is a general indifference to its authority. Our only sure weapon of defense is the one Christ used in His temptation—the sword of the Spirit which is the Word of God. What the Supreme Court is in the life of the nation, the Bible ought to be in the life of a Christian." (Quoted from "The Evangelistic Message of Protestantism," Tidings.)

Everyone is clamoring for a revival of religion. They claim it is the only sure cure for fighting deadly paganism, materialism, and communism. *God is working overtime for a revival, but He sticks to His terms.* They are clearly stated. We need to study the New Testament for the key to it.

IV. THE NECESSITY OF A CHRISTIAN EXPERIENCE.

In a majestic way Charles Wesley tells of a Christian's personal experience:

How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?

We who in Christ believe
That He for us had died,
We all His unknown peace receive
And feel His blood applied.

John Wesley, describing his own experience, wrote: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thank God, the Christian experience is still valid; it is still necessary; it is still happening. Look across the past year in your own church. Have not the happiest moments been when you have introduced a friend to Christ, and when he has had this personal experience of Christ's indwelling presence?

Recently a Christian of not more than a year brought to our church a friend of his. This friend was a college graduate. He had gone to the top in science. He could read the New Testament in Greek. Furthermore, he believed it to be the Word of God. His wife was lying in our tuberculosis sanatorium, and he was drowning his troubles, he thought, by drinking them away. But now the illusion had passed. He knew he needed something more. Eighteen years had passed since he attended church, except on V-J Day. While I counselled with him he cried like a baby. Finally, I knelt with him at the altar. He groaned in the agony of a misspent life. He cried for mercy. While I prayed something glorious happened. We felt it. The *burden* of prayer lifted, and in its stead there came a feeling of exhilaration. The man lifted his head and exclaimed, "Something has happened inside of me. I have always said that it could not happen. I have argued against it by laws of logic. But now I know what it means to be converted."

Therein lies the continuing glory of evangelism.

He speaks, and, listening to His voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.

TO help the preacher develop power for his pulpit through the suggestiveness of ideas, illustrations and sermons from the minds and hearts of pulpit leaders of our day—to keep the preacher abreast of what is being heard from influential pulpits—to be a refreshing and stimulating contact with the pulpit work of men of many parts of the land and many denominations—to echo and reecho the call that leads men to prepare for the pulpit—this is the mission of THE UPPER ROOM PULPIT

In the issue for January, 1950

amuel M. Shoemaker
Can We Win America for Christ?

obert W. Burns
Why I Believe in the Bible

ussell L. Dicks
Draw Near and Believe

ames W. Henley
Living with Our Broken Resolutions

red G. Hollaway
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ohn A. Redhead, Jr.
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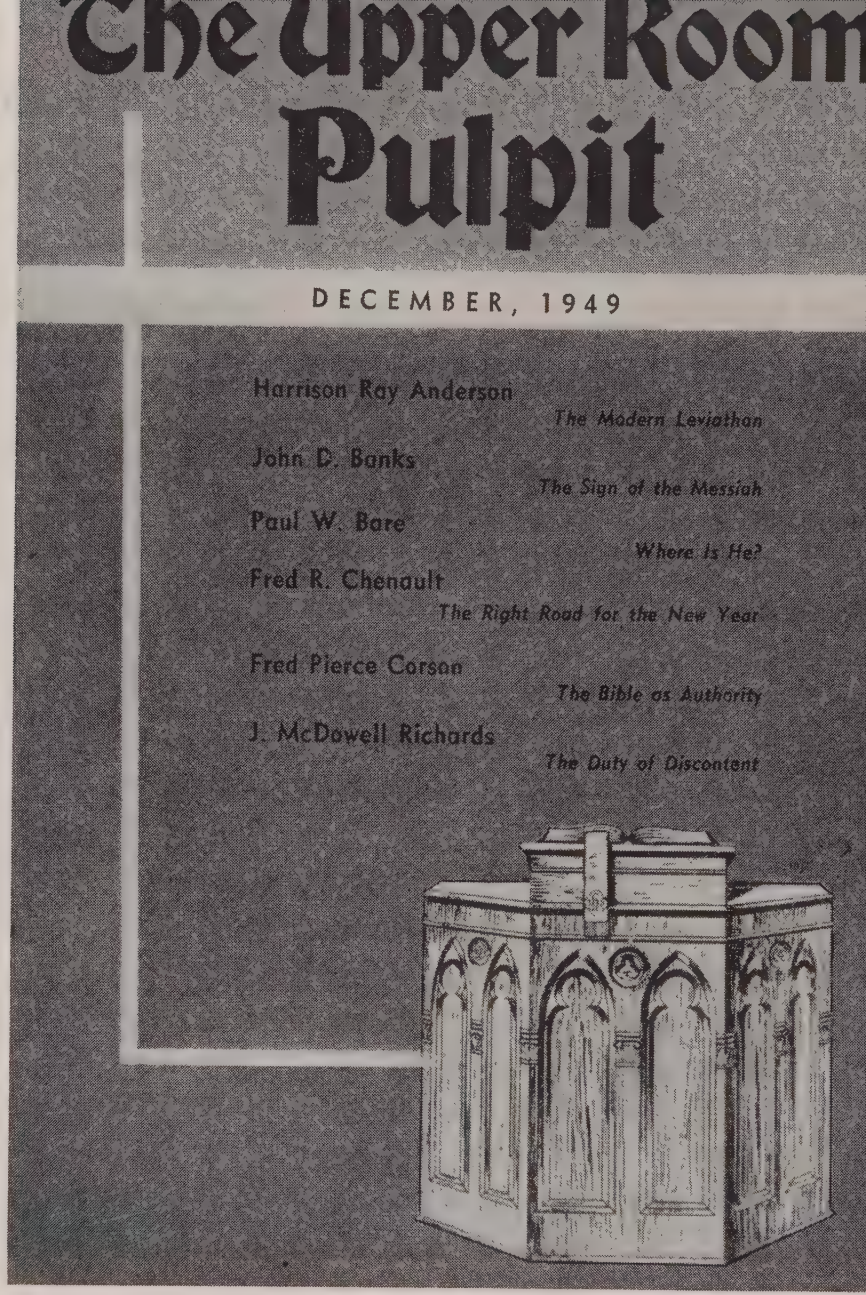

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The Upper Room Pulpit

J. MANNING POTTS, *Editor*

1908 Grand Avenue Nashville 4, Tennessee

The Re-birth of a Church

A Five-Year Program

by Alex Porteus, Former Pastor

THE Methodist church of East Bridgewater, Massachusetts, was changed from a student charge to a full-time, thriving church during a five-year period.

In February, 1944, it had 137 members and owed a debt of $219 which had been on the church for 20 years. It was paying $100 to World Service and was receiving $100 from the Conference for pastoral support. The church was paying $1,100 for the pastor's salary. The church and parsonage were in great need of repairs.

After five years this student charge has been changed into a full-time appointment. It is now a well-organized church of almost 400 members paying $2,700 for pastoral support and giving $450 to World Service. The church and parsonage are in excellent condition.

The program began with the trustees deciding to try to do some work on the church with volunteer help from the men of the congregation.

The pews were moved out of the sanctuary and the work was begun. A large scaffold was built on wheels so that it could be pushed around the room. The men responded very well, working nights and Saturdays. It was not long before the sanctuary was finished, thus giving the people of the church a new spirit and confidence in themselves that they could do the work.

Many other improvements were made, including new floors in the basement rooms, and a kitchen enlarged to twice its former size. Most of the work was done by the members of the church, thus saving large labor costs.

Because of Visitation Evangelism and a strong visiting program the church grew so rapidly that more room was needed. A large room in the basement that had never been finished offered an opportunity for expansion.

It was completed and dedicated as the Richards Room. It is really the youth center of the community. The Girl Scouts, Brownies, Boy Scouts, Cub Scouts, and the Woman's Club all meet in this room. It is also used for Saturday morning movies for the young people of the town.

Extensive improvements were made in the parsonage, the grounds around the church were landscaped, and last summer a new roof was put on the church, with hired labor. The church and parsonage were completely renovated at a cost of $9,807 but because the men did most of the work it represents an improvement of about $20,000. This has all been paid.

The Methodist Church of East Bridgewater, Massachusetts, was changed from a student charge to a full-time, thriving church during a five-year period. The author is now co-pastor of First Methodist Church, Springfield, Illinois.

In addition to having a debt-free church, an endowment was received which has been invested. The income is to be used for the upkeep and improvement of the buildings.

The Secret

What has been the cause of this successful building program? The willingness of the men and women of the church to do a lot of the work themselves has been a big factor, but behind this cooperative spirit was a strong program of Visitation Evangelism and calling.

During the Year of Evangelism the Woman's Society of Christian Service made a survey of the community. Twelve men were then trained to do the calling on the unchurched and, as a result, 145 members were received into the fellowship of the church. These were not new people that had moved to town but were the regular citizens who had lived there for years. This visitation has been continued, and this year inactive members of the church were included. This Visitation Evangelism changed the church.

The present Scoutmaster, Cubmaster, President of the WSCS, President of the Lamplighters, Choir Director, President of the Men's Club, and 22 of the 25 regular teachers in the church school have come into the fellowship of the church during the last four years.

During the last five years 281 people have united with the church, which now has a membership of 400.

The church school was changed into a two-hour program, meeting from 10 to 12 each Sunday morning. There is a strong senior MYF and an intermediate MYF. The church has sponsored a Boy Scout Troop, and a Cub Pack was organized, which now has more than 50 members.

The Officers Meant Business

---And Church Attendance Doubled Within Two Weeks---

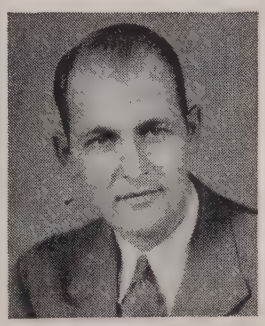
by LeRoy Loats, Pastor
First Presbyterian Church, La Salle, Colorado

SHORTLY after Christmas last year the officers and pastor met to consider the importance of regular worship and family worship in the life of this church, and to establish the kind of program that would encourage regular worship. We decided to use the Lenten period to enrich the spiritual lives of our people. The following program was carried through until Easter, and it was very successful.

1. We told the members of this church that they were expected to be present in church every Sunday. Yes, we did it that way. We wanted the people to know that the officers meant business. Attendance was checked immediately after the service each Sunday to get the names of those absent. A card was sent to each one during the week, encouraging him to come to church regularly. Church attendance doubled within two weeks, and it held its own until the summer months, which take a heavy toll of church attenders who go to the nearby mountains. It was surprising how much people were impressed by the stand taken by the elders of the church. They let the community know that they believed in the fourth commandment, and urged all Christians to do the same.

2. In addition to regular church attendance the members were invited to begin daily devotional periods in their homes during the week. The church sent a free copy of THE UPPER ROOM to every member, suggested several ways in which it might be used, and made several announcements during the Lenten season to remind members to use them regularly.

3. The third main element in the program was a daily denial offering which was to be given to the church. Attractive folders were given to each member so that he might conveniently make his offering. Each member was asked to deny himself some luxury during the season and give that amount to the Lord's work. The response here was also very good. All offering envelopes filled with denial offerings



were brought to church on Easter Sunday.

The entire program served its purpose effectively. As pastor, I feel certain that a deeper religious fervor arose in our midst, and worshipping God became an important factor in the lives of the people, as it had never done before.

After Easter it happened. Members were calling the elders and other officers asking if they could have another copy of THE UPPER ROOM. They were anxious to continue the practice of daily devotions within their own homes. And more and more people are beginning this glorious habit.

An ever-growing number of church people are now using THE UPPER ROOM in their homes. Our Lenten experience is still bearing rich fruit.

This church is a typical small-town church of nearly 300 members. It has a rapidly growing Sunday school, two excellent choirs under the direction of a college student from nearby Greeley, a strong woman's association, and a newly organized brotherhood.

I am happy to have introduced THE UPPER ROOM to this congregation. It is the kind of devotional magazine that will prove helpful to our people.

THE UPPER ROOM *in Braille* is one of my greatest pleasures and dearest treasures. It has been of the greatest help to me during the years that I have received it. I am deaf as well as blind. Therefore the magazine means more to me as I seldom get to go to church and when I do go, I am able to get only fragments of the sermon as it is impossible for anyone to write in my hand as rapidly as the minister talks. THE UPPER ROOM brings me into closer contact with God, and the sermons which are written in all parts of the world makes one realize how Christianity has encircled the globe. I hope I may continue to receive the magazine. It is one of God's blessings that we blind are enabled to read with our finger tips. (Editor's note: *The Braille Fund makes these subscriptions possible.*)

The Upper Room
can reinforce your high resolve for 1950

For a stronger devotional life in the New Year, resolve now to practice daily devotions more regularly, more sincerely than ever before.

A never-failing stimulus as well as a helpful guide is yours in The Upper Room. Containing for each day of the year a suggested Scripture reading, a meditation contributed by an outstanding Christian leader, a brief prayer and thought for the day, The Upper Room will serve as your daily aid to meaningful devotions.

Religious art covers now in full color. Individual subscriptions, two years to one address or two one-year subscriptions, $1.00. Ten or more copies of one issue to one address, 5 cents each.

THE UPPER ROOM 1908 Grand Ave. Nashville, Tenn.

How to Make Effective Use of the Preaching Picture

"The Last Supper"

Howard Ellis of the Board of Evangelism staff, TIDINGS department, presents the preaching picture, "The Last Supper."

THE Church's great business is to preach Christ and make Him known. To preach effectively, the minister must stir the imagination, warm the heart, inform the mind, quicken the emotions, and capture the will. Effective teaching and preaching may utilize not only the spoken word, but sacred music, the togetherness of the Christian fellowship, prayer, worship and great art.

Visual aids to preaching are helpful to the extent that they assist in achieving this major purpose of the Church. The Church has always recognized the value of great art. The greatest of world masterpieces have been painted by the masters of art to adorn the churches.

A visual aid, however, can be enhanced by an adequate interpretation. People need to be trained in how to look at a picture and what to see. They need help to gain from pictures the inspiration and message which the artist intended for them. When one approaches a picture such as Leonardo's "The Last Supper," which has been admired for 450 years, one may be sure that the artist has had something to say that is worth while.

"The Last Supper" is actually a character study of the personalities of the passion, at the most crucial moment in the passion drama. The Master had just said, "One of you shall betray me."

So great is the interest in this picture and its interpretation that Howard Ellis, of the TIDINGS staff of the General Board of Evangelism, has produced a beautiful, full-color re-creation of "The Last Supper" for use on flannelboard. A master sketch was produced by hand, and the picture printed in jig-saw fashion by the silk-screen process, in six vivid colors. The picture comes on a large sheet of heavy white paper, which has been flocked with wool suede so that the picture adheres readily to a background of flannel or wool felt, without the use of pins, tape, or any other adhesive.

The component parts of the picture are ten easy-to-assemble-pieces. Each personality is identified both by number and by name, and the proper order in which the picture is to be assembled is easily followed. To put the picture together all one needs is a pair of scissors and a bit of skill in assembling and presenting the picture.

How to Make the Background

Any easel may be adapted to hold the background board in position. The board should be constructed of plywood or composition board. It must be at least 20x36 inches; 24x36 is better; and if there is to be a generous margin and a frame around the picture, 30x40 inches is best. The background must be slanted slightly and kept out of a strong draft to adhere properly. The natural nap of materials holds the picture in place. The pieces are interrelated so that it is easy to put each piece in its proper place.

The board should be covered with a plain, medium grey, or neutral background cloth of felt or flannel for contrast and depth. A dark piece of material, 13x13 inches square, may be used for the rear wall. Wall panels may be cut from cloth in a similar fashion, using a darker material. The pieces of cloth and the flocked paper will stick together by simply smoothing them into place.

The sequence in which the picture is assembled formulates the outline of the illustrated sermon. It will aid in putting the picture together if the background pieces of the back and side walls and ceiling are pre-assembled in their proper positions before the talk is given. Then the personalities are put into place and the interpretation is given as each is mentioned, beginning with the Lord in the center, then John, Judas, and Peter, and the others. The disciples are in groups of three at the table, and are put into place three at a time.

The Story Interpretation

Roy L. Smith, who has used the visual method extensively in his preaching, has said that Alton Packard, one of the masters of the platform drawing board, used to say, "Get up a talk that will stand on its own feet, and then illustrate it like a magazine article." This preaching picture is built on this philosophy of picture preaching.

The picture is in poster style, large enough to be seen and appreciated in the average auditorium. The interpretation which accompanies it has been written by Howard Ellis, and is based on a careful study of the picture and the personalities who are portrayed at the table of the Lord.

The story interpretation gives the scriptural setting of the picture, and deals briefly with the preparation for the Passover, the artist and his picture, and the technique of the picture.

The manual which accompanies the picture includes a character study of each person at the table, and provides the minister or worship leader with the basic material for a reverent and effective presentation.

Churches which maintain a junior church service will find this non-projected visual aid a valuable addition to the visual equipment.

Pastors with Sunday evening services or midweek services will find in "The Last Supper" preaching picture resource material that will be valuable as a special feature in a series of evangelistic meetings. Small copies of the picture may be distributed in advance of the meeting, announcing the illustrated sermon.

This Is NO TIME for SPECTATORS

by Fred C. Schweinfurth
Secretary of Evangelism
Evangelical and Reformed Church

ONE does not need to paint in bold strokes and in sharp detail present-day world and national conditions to realize that these are crucial, ominous, and challenging days in which we are living. The global holocaust through which mankind has recently passed, and now its inevitable aftermath—which in many areas of the earth is as bad, if not worse, than the war itself—have brought the whole of humankind perilously close to the abyss of utter annihilation. Many parts of Europe and Asia still lie prostrate in the rubble of war's devastation while the peoples of those areas are seeking to eke out an existence by feeding on the crumbs which fall from the so-called conquerors' table. And now, several years after the cessation of armed hostilities, we find the nations again caught up in the chains of international suspicion and fear, and over it all there hangs, like the sword of Damocles, the threat of World War No. 3.

Nor are conditions any less ominous in our own nation. The vain attempts of our social, economic, and political doctors to find a way out of their own self-created dilemmas only add to the confusion and despair of our people. Many of our citizens have lost all faith and confidence in their prescribed cures, while millions of others, casting off all moral and spiritual restraint, are giving themselves to a life which bears the earmarks of a resurrected paganism. As a result, the moral and spiritual degeneracy of this nation goes on apace. Mighty, indeed, are the forces of sin, individual and social, of moral perversion, secularism and narrow nationalism, which unless curbed or overcome, will make for western civilization's decay and death. Civilization is at the crossroads and must choose the way it will go. Will it take the way of Christ, or continue on its present chaotic coarse to complete collapse?

In the light of this choice the task is upon the Church to point mankind to Christ as the Answer to all human need, and to move out into every community to press His claims upon every human soul.

To fulfill this task effectively the Church itself must experience a spiritual awakening. The spiritual impotence of the contemporary Church is but a sad commentary on the spiritual impoverishment of the individual members which compose the Church. We must have within the Church a new awareness of the presence and power of God in our individual and collective life; a coming to grips with the positive verities of the Gospel and an unconditional surrender of life to Christ as Lord and Saviour.

Again, we as Christian Churches and integral parts of the body of Christ, must do together what hitherto we have been attempting to do separately and apart from each other, if the Gospel is to have a redemptive impact upon our secular society. That is the over-all strategy of the United Evangelistic Advance, and if, in the spirit of unity, we give ourselves to an implementation of its various phases and emphases, there can be no doubt but that 1950 will witness a soul-stirring in this nation unprecedented since the early apostolic era.

Furthermore, we shall need to call upon Christian laymen to face and discharge the responsibility they have to be courageous and persuasive witnesses of the Christian faith in the presence of the unconverted and unchurched people of their communities. This is no time for spectators. It is witnesses we need and that is exactly what Christ would have his followers to become: "Come, follow me and I will make you to become fishers of men."

In Dr. Edmund H. Oliver's book, *His Dominion of Canada*, we read that the first public service held under the shadow of the Rocky Mountains was held at the Canyon. No suitable building was available, so the service was held in the open air. The worshipers sang from memory that grand coronation hymn, "All Hail the Power of Jesus' Name." The song rose on the air and, as the pauses in the refrain came, the rock echoed and re-echoed the words, "Crown Him—Crown Him. Crown Him, Lord of All." It seemed as if the everlasting hills were calling upon the worshipers to take the land for Christ.

My prayer is that in the coming months the Holy Spirit may so motivate our pastors and congregations that they will move out as a solid phalanx to take this land for Christ, to bring the people of this nation and our collective life under the Lordship of Christ.

The ones who only sit and watch never feel the thrill of those who actually engage in the struggle.

IN

- Alaska
- Finland
- Germany and Switzerland
- China

Evangelism

to PLAY and then to PRAY

by Wyburn Skidmore
First Methodist Church, Ketchikan, Alaska

ISOLATION, sacrifice, and difficulty mean nothing to a person who is confident that God has called him to a certain area of the world. Life's supreme joy is found simply in spreading the Good News where God has guided. Those of us who are serving in Alaska could find plenty to discourage us and drive us "outside" if it were not for the "Inner Call" that holds us steady.

This is a difficult field of service, for we are fighting continually against the tides of paganism of America's worst variety. For untold numbers of persons this is the "far country" where they can be free from the restraints of home. Family ties, community mores, church obligations, childhood friendships, and many other props are gone, and they stand out bleak and cold in a society that tries them as by fire.

It seems that people check their moral standards and religion with their baggage in Seattle. Their baggage comes through, but not their spiritual equipment. Thus, they find it easy to do wrong in "the Land of the Midnight Sun." This situation is the greatest challenge of the Methodist pastor with an evangelistic heart.

Difficulties We Face

The task of evangelism in Alaska poses many difficulties. When E. Stanley Jones toured Alaska in 1945 he remarked, "It is harder to win one soul for Christ in Alaska than to win 20 in the States." As I see it, here are some of the counts which we have against us as evangelistic pastors in Alaska:

First, liquor, prostitution, and gambling are arch enemies of sound Christian living. In Alaska they run rampant. The underworld is definitely in the saddle in much of our political life. The oft-repeated phrase, "This is Alaska," excuses the worst of crimes. The man who seeks to win others for Christ is struggling ever against a tidal wave of immorality that has driven many a pastor back to the States where the battle is not so fierce.

Second, there is very little indigenous evangelistic heritage. There has never been any "great awakening" in Alaskan history. I know of no community where the people point back to the time when they had a big revival. The process of evangelization here has been a slow, steady process with many reverses.

Third, there is a lure to Alaska which has drawn a great crop of "so-called evangelists" who have a "zeal which is not according to knowledge." It seems easy for them to raise money in the Mid-west and East for their work in far-off Alaska. So with their venture underwritten they sail into our towns of the North proclaiming that they have the "only true Gospel." Though they seldom get a large following, for Alaskans do not fall for anything extreme or high pressure, they cast a shadow over all religious work. Occasionally you may find one of these evangelists who is doing a wholesome and constructive work, but all too many are just making it hard for the pastor who is preaching the Gospel of the Kingdom and has a program of action which is developing mature Christian character.

The *final* count against the work of evangelism here is the lack of fellowship among the ministers and laymen. Most of the Methodists, as well as other denominational preachers, see one another in conference just once a year. Distance prohibits district meetings for preachers or laymen. We have no youth rallies nor great laymen's conventions. Isolated and sometimes discouraged, the pastor finds it difficult to preach and witness throughout the year. Christianity is the world's greatest fellowship, but Alaskan topography does not make it easy to experience beyond the local church.

Evangelism at heart is the same all over the world. Above all, it must be a

heart condition." It means that a man with Christ in his life and a love for souls goes out seeking "by all means to win some." The unceasing rains of Southeastern Alaska and the biting cold of the Arctic tundra do not change these qualifications in the least. Every type of evangelistic method recommended by our General Board of Evangelism must be tried in Alaska. According to the talents and personality of the pastor-evangelist different methods will be most effective. Methodism has a great future here because it combines the burning heart with up-to-date intelligence.

These Are Imperative

Alaskans are intelligent, well-read, highly educated, and well-traveled. If we are humble, wise, and enthusiastic in our zeal for these souls, we shall win them one by one. Four years in Alaska has taught me at least four things about evangelism here:

First, the evangelist must *follow the Master* in being a man among men. Any laziness, sham, or insincerity is quickly observed. This is an intensely rugged country, and, no impractical splitter of theological hairs will make much impression upon the rugged individualists who live up here. Men like "Brother Van of Montana" fit Alaska perfectly. A Methodist evangelist in Alaska needs to have lost most of his capacity for being shocked.

Second, in dealing with the constant flow of newcomers, *now is the "accepted" time.* The average Alaskan community is dangerous for a Christian until he is busy in the life of the church. The newcomer who absents himself from church for three weeks after coming to Alaska may gain the impression that everybody drinks and lives loosely. So the evangelistic pastor, to be faithful, must check hotels, public utility listings, and other lists for the new families. Then when he finds them he must speedily get them a Bible if they have left theirs behind, give them helpful spiritual literature and guidance, introduce them to Christian people of their own age, write for letters of transfer, and by every possible means weave them into the fellowship that is more worthwhile than that which is obtained at the countless bars. No place in the world is a transfer of membership more important than here. Pastors in the States whose members are moving to Alaska should urge them to transfer immediately for their soul's sake. It helps to save them as "brands plucked from the burning."

Third, *work among youth* is of supreme importance here. Young people see the work of sin in all its hideousness. Therefore, if the Christian faith is presented persistently, practically, and youthfully, they will respond. They want counsel. They want an interpretation of life that will stand up through the years. They want Christ because He is the Way. Alaskan youth will give a pastor his biggest thrill, if he works with them untiringly.

Fourth, I am persuaded that the people of Alaska are needful of a close tie between recreation and religion.

Long winter darkness, many idle hours, and the continuous change of population makes necessary a great emphasis upon recreation in the church. Ministers coming to Alaska could well afford to be specially trained in evangelism and recreation. Then recreation would not be planned and carried out just as a time consumer, but for the sake of spiritual values and winning the lost. In the past two years nearly half of those which I have won for Christ have made their first response through some phase of our recreational program. We find it is easy to talk of Christ to individuals at our numerous and varied church parties. Get people to play and then to pray.

The work of an evangelist in Alaska is very testing. It is an adventure in many failures. But it is a challenge that never grows old. There is the constant feeling that you are on the growing edge of American life, and it must be redeemed at any cost. Its rewards are such as to make one feel that he has made no real sacrifices in serving Christ in this "Beautiful Land."

Now a Secretary of Evangelism for the World Council of Churches

"Up till this time the Evangelism Section of the World Council of Churches has been working under a very severe handicap, having had no permanent head. I am very glad to inform you that this defect has now been removed by the appointment as Secretary for Evangelism of Dr. J. C. Hoekendijk, of Holland. He has had experience in the mission field in Indonesia, is well acquainted with many countries in Europe as well as with the United States, has excellent theological qualifications, and is at home in four languages. We feel that the World Council has been very fortunate in securing his services."

—*Stephen C. Neill,* Bishop

THE REFORMATION DID A THOROUGH JOB IN FINLAND

from Rt. Rev. S. C. Neill
Associate General Secretary
World Council of Churches, Geneva

Present Situation of the Churches

Finland has a population of something more than four million, and it covers an area of 133,000 sq. miles.

The Reformation did a thorough job in Finland. In the entire land there are today only about 1,000 Roman Catholics. At present religious affiliations are as follows:

Lutherans	3,888,000	or 96%
Orthodox	72,000	or 2%

Free Churches (Free Church, Methodists, Baptists and Adventists, who are especially active in the field of evangelization) have altogether some 12,000 members. But their influence is greater than the size of their memberships would indicate, because membership in these churches is on an adult-confessional basis.

While not state churches in the strict sense of the word, the Finnish and the Orthodox Churches receive financial aid from the state, officially as remuneration for keeping vital statistics and performing other services for the state. The Finnish Church is episcopally organized, with six dioceses headed by one Archbishop and five Bishops.

About 350,000 Swedes live in Finland. The resulting bi-lingual situation in the country complicates the picture. There are two Baptist Churches, one Finnish-speaking and another Swedish-speaking. The same is true of the Free and the Methodist Churches. There are not two Lutheran Churches, but there

is a Swedish-speaking diocese alongside the other Finnish-speaking dioceses.

Practically every Finn has been baptized and confirmed, and has also received religious instruction in school. But in spite of that there are vast numbers of the population alienated from the church. On the one hand a great part of the intellectuals have found themselves coming under the influence of secular culture, and on the other, the workers were alienated from the church because of the lack of understanding of labor's just demands. During the war, which caused great losses in various respects to every Finn, many doors were opened again to the Gospel and the church is today faced with unexpected opportunities for the spreading of her message. "We might almost say that there is no heart in Finland which cannot be approached by the good tidings, if only the right approach is found," writes Bishop Gulin of Tampere.

Home Evenings

"Home evenings" are typical of Finland, and exist in all Christian churches and organizations. On their own initiative, families invite their friends for an evening, when the Bible or devotional literature is read. Some of the guests deliver short addresses on a religious topic, and hymns are sung. Often the pastor of the congregation speaks, but usually the speakers are lay preachers or simply the fathers of the families. Both young and old come to such gatherings.

The Street Mission

The Street Mission, or Night Mission, whose aim is to reach the destitute, drunks and ex-convicts, is more of a revival movement than a centrally-organized work. It was started in 1943 in the lay service center of the Lutheran Church in Helsinki, and since then has taken over the same work in more than 20 other places. According to circumstances, the State Church, Free Church, Methodists, Baptists and Salvation Army take part in its work; *the Street Mission is a genuinely ecumenical enterprise.*

The method of work is as follows: Late in the evening, gatherings are held. One hour before they begin, the voluntary workers and the leader of the mission-place hold a short prayer meeting. Then, teams consisting of two or three members go into the streets, nightclubs and public-houses and invite the people, often including drunks, by word of mouth or by printed invitations, to their meeting. The program of the meetings consists of short addresses, the bearing of witness, and singing to the accompaniment of a guitar. During the one-hour follow-up meetings many men ask to speak personally with the mission workers. The new converts are, whenever possible, taken to one of the Street Mission homes where, under Christian leadership, they are led back to a proper life. In various cities there are approximately half a dozen such homes, and their influence is so great that, in special cases, they also receive support from State authorities.

Relations to the Working Class

The relation between the Church and the working class is beginning to be noticeably better. The Socialist party has ceased its negative attitude and has discussed in its conferences religious questions from time to time. Some years ago, a Christian Social Democratic Union was founded. Its president is at the same time the president of the Socialist parliamentary group, and one of its leaders is the publisher of the leading Christian daily "Kotimaa" (Prof. Yrjö Alanen). This Union plays an important part in the understanding between the Church and organized labor.

Bishop Gulin has taken the initiative in contacting the working class, and he, more than anyone else, has found the way to approach the Communists. According to him there are hardly any real atheists in Finland; some members of the Communist party go to church and one local group is even reported to have opened its meetings with prayer. The paper "Sana," a weekly Christian newspaper, is very well-known among the workers.

Radio

The Finnish *radio* recently started a new type of religious program which has roused great interest among the public. A religious knowledge competition was held between three pastors and three laymen. The judge was a professor of theology. The six participants had to answer a number of questions of varying degrees of difficulty, about the Bible. At the first competition of this kind the pastors got 42 points out of 54 and the laymen 29. But the big thing was that a large number of listeners took a keen interest in this competition and were thus brought to consider biblical questions which in the ordinary way do not fall within their orbit.

Pastor Lic. T. Laitinen, of Helsinki, is responsible for the religious radio program.

The Last Supper

is now available as a PREACHING PICTURE

Produced in six colors, it comes in ten pieces which the minister or worship leader puts together on flannel or felt background before the audience while delivering the story sermon. Full directions for assembling and presenting the picture are included.

- An effective illustrated sermon
- A beautiful worship center
- Art with a message

$5 24x36 inches when assembled

Order from TIDINGS

FIVE-DAY REVIVALS AND TRAINING CLASSES IN GERMANY

by Albert Swords
Gallupville, N. Y.

A WIDOW took her nine-year-old son from New York to France, Switzerland, and Germany.

When the boy was about fourteen he attended the catechism lessons in one of the Lutheran national churches. He paid respect to the pastor, but somehow did not profit too much by listening and being actively present at the confirmation service.

One day the young man stood alone and somewhat homesick in the American library. He found, and read at home, Marie Corelli's *A Novel of Two Worlds*. It gave him the conviction that there might be, indeed, a living God and an eternal home.

On a Sunday afternoon, a dear elderly lady asked him to come that very evening to a meeting of the Methodist Church in the assembly room of her backyard. The minister was a young man, who at the close of the service announced a four- or five-day revival for that week. The speakers were the presiding elder and a minister from a larger city. The three ministers seemed to be men of experience and living faith. The singing and praying of the church members was very impressive. Friday evening, as soon as the opportunity was given, the young stranger also knelt down, prayed aloud, and rendered thanks. He had a new and overwhelming knowledge: there is a God, and God was his. He jumped for joy on the way home. He was the only convert of that week, but about a year later he followed a call into the Methodist ministry. He never regretted his decision of having accepted the encouragements and tender care of the young pastor.

The German friend continued to cultivate the genuine passion for souls he had shown in those six days of religious awakening. He was elected four times to be a delegate to the General Conference in the United States, served for 20 years as a pastor in Budapest and as a district superintendent for all Methodist churches in Hungary.

He must have discovered that the methods he had used were good for his nation, because he carried on the "Tent Mission" of the Methodist Church in Germany until World War II broke out. His influence grew so that last Easter morning he had the privilege of proclaiming from his pulpit the living Christ to one thousand persons including 64 young persons, who were candidates to be received into the church.

This enthusiasm for the all-sufficiency of grace came, to a certain extent, into the life of the American minister, who loved with all his heart the five-day revivals in each church of his eight charges in Germany and one in Switzerland through the 38 years of his service abroad.

Far more significant, however, is the fact that, to his knowledge, not two, but all the Methodist ministers of the two countries had been taking upon themselves this long-established and vital practice of evangelism.

As a rule the guest speakers for these five-day revivals were ministers from other Methodist churches, district superintendents, and not too often evangelists. Those five or six days, sometimes more, were considered to be the culmination of the annual church work. Adults, young people, and children—those from the parsonage included—were expected to give their hearts and lives to the Lord.

Holiness Services

At other times, highly-esteemed holiness services were held for those who desired a progressive development of the new life they had received from above.

Often children who attended training classes would afterwards be converted in a revival meeting. The young American preacher, however, was blessed first in the revival and then became acquainted with the importance of the catechism instruction in the lives of young people whom he endeavored to serve.

The older catechism had 365 questions with answers that had to be learned by heart. Later on, the number of questions was reduced, and sometimes a minister might use another book or two in addition to the catechism and Bible.

These helpful meetings, which completed the Sunday school work, were

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1. Herod, King of Judea
2. Joseph, Carpenter of Nazareth
3. The Keeper of the Inn (Stephen)
4. Shepherd of the Hill (Nathan)
5. Wise Man From Afar (Caspar)

—Each About 25 Minutes Long—

VIVID — IMAGINATIVE — EXCITING

by Robert L. Curry

complete with music suggestions . . . $2.50

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

held at least one hour weekly from October through March for two to four years.

As far as this witness knows, the training classes were held for more than half a century, up to this day, in every church of Methodism in Germany and Switzerland.

Happy is this man and his wife to say that, next to the bountiful grace of God, they owe to these revivals and instructions the fact that they and their six children are saved. One son is attending teacher's college, the other seminary, two daughters are foreign missionaries, and the other two wives of ministers.

Since the Methodist Episcopal Church began a mission in Germany as early as 1849 and a mission in Switzerland about 1856, it is most probable, if not certain, that in both countries the first Methodist revivals took place just about a century ago and that the instruction classes came into being soon after that.

It is the conviction of the writer that these revivals and training classes have resulted in a converted church membership and regular church attendance. No wonder that the number of members was increased year in, year out, that our Methodists remained firm at the time of the Hitler government, and are now enjoying a glorious revival in spite of those frightful years!

ANSWERING THE VARIED CALL TO EVANGELISM IN CHINA

by W. B. Cole
Secretary of Evangelism, Putien, Fukien, China

THE call to evangelize is not the same to every individual. Not all are called to be fishers of men. There are some who are called to be tillers of men, some who are called to be shepherds or shepherdesses of souls, others to be lovers of folks and still others to be builders of God's House.

Hu Meong Cih's home village nestles in a depression up on a mountainside among granite boulders. He is a man of unusual energy and took possession of land no one else thought worth having. He levelled off small plots between the boulders. He built retaining walls on steep slopes and carried up soil to fill in. Anywhere he could make room enough for a fruit tree he did it regardless of the amount of labor required. He succeeded with his orchard but at the same time he was not doing a thing in the Lord's vineyard.

Then an earnest preacher came to his church in the valley two miles away. This pastor led him into a vital experience of religion that gave him a passion to win men out of their stony environment. He proceeded to fit up a chapel room in his home where he conducts worship every evening with a standing invitation to the villagers to meet with him. Here in this "church in the home" he reads and explains the Scriptures to his family and to his neighbors. He teaches them to sing and he prays with them. On Sunday mornings he leads them to the church in the valley. When Hu Meong Cih met the Master the call was, "Follow me and I will make you a tiller of men."

Chua Hoh Di was the secondary wife of a "big man" in a section along our coast. She was won to Christ in one of Dr. John Sung's meetings about 15 years ago and set herself diligently to become acquainted with the Bible. From the start she took an active part in the work of the local church. Her husband fell into the hands of some of his enemies during a turn over in the government and was murdered. Chua Hoh Di then gave more and more of her time to volunteer service and soon began to branch out to neighboring churches. Her effective testimony soon made her known in a considerable part of our work.

One of the district superintendents was looking for a worker to go to a difficult point in a village up in the mountain section of his district. It was an unusual departure to appoint a woman in charge of a local church at that time but he got the ear of the bishop and the appointment was made. That appointment started something! Chua Hoh Di began in the homes of the village working with the women and the men, drawing them by families into the church. She soon set a pace that made the men pastors dizzy to follow. Hers was the most outstanding piece of work in the entire district. Scarcely a family in the village remained untouched at the end of her six years service among them. She was not satisfied with a mere nominal attachment to the church. She emphasized spiritual values. Chua Hoh Di heard the call, "Follow me and I will make you a shepherdess of souls."

Deng Teng Ceh Makes Good

Deng Teng Ceh started out as a teacher and in a short time became the principal of one of our church high schools. He served in that capacity 15 years. Then impelled by a deep conviction that the Lord wanted him to preach he resigned from this school position and applied to the bishop for an appointment. The same district superintendent who had the place for Chua Hoh Di recommended that he be appointed to one of the largest churches in the Conference. We all gasped when the bishop in accordance with the recommendation gave him the appointment. But he made good and in the six years that have followed there has been a strong and steady growth.

Deng Teng Ceh knows how to mix with officials, educators, merchants, farmers and day laborers equally well. He fills his church with them. He has a big loving heart for his fellow man, whether he is a man of authority or a man with calloused hands.

Recently he decided to take a two weeks' vacation and visit his old home out on Bi-ciu island a short distance off the coast. To the islanders he was a man of distinction and an honor to their island. Accordingly they met him at the landing with an *a la Chinoise* firecracker welcome. Friends declare that it was so enthusiastic that the entire supply of fireworks carried by the local stores was entirely exhausted.

Preached in 16 Villages

The 10,000 inhabitants of Bi-ciu island are grouped into 30-odd small villages. During the two weeks' vacation Deng Teng Ceh preached during the daytime in 16 of these villages while holding evening services daily in the church in his home town. More than 150 persons gave their names, declaring their purpose to become Christians. This tireless worker heard the call, "Follow me and I will make you a lover of folks and beloved of folks."

Half Mountain has the distinction of being a Christian village. Of its 40 families all but one belong to the church and that one is friendly, having nothing

to do with heathen practices. There are no idols nor idol temples in the village. All is centered about the church and its activities. It all began 50 years ago when a churchgoer passing through Half Mountain on his way to church persuaded some of the older men to go with him. From a small beginning there resulted a steady growth. For 30 years the Christians in this village had to walk long distances to attend worship. Then they built their own sanctuary.

About 15 years ago a rally was held at the county seat for the inspiration and training of lay workers. Half Mountain sent six laymen. These members were so inspired by the meeting that their return marked a milestone in the growth of the church. More and more the entire village came under the influence of the gospel. Their original church was outgrown. Again they got together and so rebuilt their church that it could seat the whole village.

Applying the Sermon on the Mount

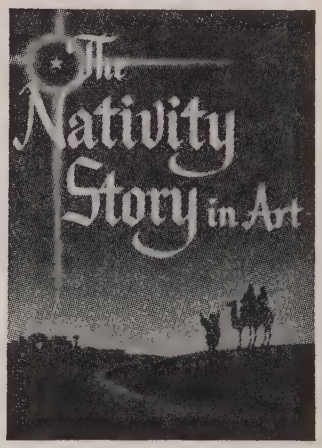
On this visit the villagers impressed me with their daring to apply the teachings of the Sermon on the Mount. An evil group in a neighboring village some months before had raided some sugar cane fields of the village, cutting down most of the growing cane. Ordinarily this would call for reprisals sure to ripen into a feud. The villagers in an after-service discussion in their church decided to lay the matter before the Lord and to pray for these enemies. As I stood watching one of the men feeding cane stalks into the crusher, he called my attention to the quality of the cane and the abundance of juice flowing from the crusher. "The good Lord made up all of our losses to us by the finest crop on the rest of our fields in all the villages around here," I was informed. Then they told me that they had been doing some witnessing in that neighboring village with the result that several had been won to Christ.

The chief layman of Half Mountain is a carpenter by trade. He directed the construction of their first building and then later the rebuilding of it to make room for all the villagers at one sitting. He is not content with the part he has had in the material buildings of the church but is also an earnest builder of the spiritual church. Not only does he take an active part in the work of his own church but he branches out to neighboring churches and has proved to be an acceptable speaker. He works to fashion souls after the Christ pattern. His call was, "Follow me and I will make you a builder of the House of God."

Use AIR MAIL Today

There is still time to

secure a quantity of



With interpretations

by HOWARD ELLIS

A beautiful, two-color booklet of Scripture, pictures, and interpretations suitable for Christmas mailing to the congregation. Worthy as a Christmas gift from the church to every home, or suitable to be given out at the Christmas service, this booklet presents "the greatest story ever told" in dramatic picture form.

Pictures printed and interpreted concern (1) The Annunciation, (2) The Nativity, (3) The Angels, (4) The Shepherds, (5) The Wise Men, (6) The Flight into Egypt, and (7) The Meaning of Christmas.

25 for $3.00; Single copies, 15¢

10¢ each in quantities of 50 or more

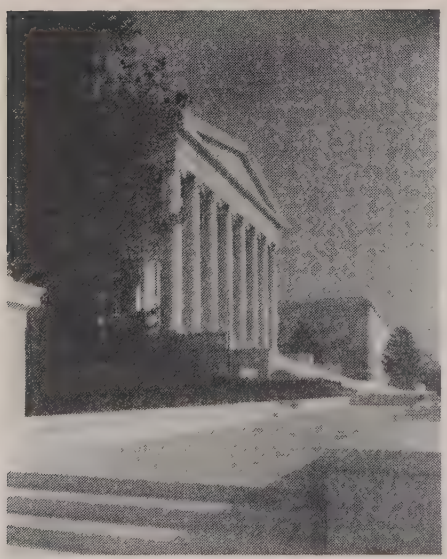
Mailing envelopes, 1¢ each

Use TIDINGS Order Blank, in this magazine

Washington, D.C.—Authorities of the National Gallery of Art stand before a priceless, 15th century painting and compare the original with a full color proof as they give approval to the reproduction of this painting on the cover of THE UPPER ROOM. The painting, "Rest on the Flight Into Egypt" by Gerard David, shows Mary and the infant Jesus resting while Joseph, in the background, uses a stick to get nuts from a tree for food.

Col. H. A. McBride, left, administrator of the Gallery, holds the proof and discusses with Dr. Raymond E. Stites, educational director of the Gallery, and J. Manning Potts of Nashville, Tennessee, editor of THE UPPER ROOM, the problems involved in producing two million faithful copies of the full-color original for the cover of the January-February issue.

(Photo at left, courtesy National Gallery of Art)



National Gallery of Art, Washington, D.C.

This photo shows the main entrance steps leading up from the Mall. Entering this way one finds himself in a beautiful marble-columned rotunda centering in a fountain which is surmounted by Giovanni Bologna's bronze figure of Mercury. The building houses a number of collections, totaling more than 16,000 works of art.

Beautiful full-color reproductions of the cover picture on the January-February issue of THE UPPER ROOM in size and style suitable for framing are obtainable for 25¢ by writing directly to the National Gallery of Art, Washington, D.C. They are printed on heavy paper, approximately 11x14 inches in size.

Church schools and other groups will find the large picture valuable in their work.

The Challenge and Opportunity

DEMAND OUR BEST

by J. W. Golden

THIS issue of SHEPHERDS comes at a time when every minister and his officials are perhaps thinking and planning the program of the local church for the new year. No doubt the value of the movements of the Church are being considered. This is an absolute necessity, if we are to keep before us the needs and make a successful Advance for Christ and His Church, reaching the goals set before us.

One of our first major responsibilities is the Evangelistic Advance. For this, plans should now be made for special seasons of great ingathering of new members. We can do some of this during the Christmas Season by visitation, and look forward to a spiritual awakening and motivation in a well-planned watch night service, giving God a large place in our planning and work. We can go into the New Year praying, observing the Week of Prayer, January 1-8, and Covenant Sunday, January 1.

We mention now a request made by the Committee on a United Evangelistic Advance of the Federal Council of Churches of Christ in America, with whom we, the Methodists, are a part and recommend full cooperation wherever and whenever possible. The suggestion is, That every minister preach on New Year's Day (Sunday) on the text, II Chronicles, 7:14: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Suggested themes for these sermons: "The Choice Before the Nation," "What Will America Choose?" or "America for Christ."

This certainly should be followed soon afterwards with preaching missions and mid-winter or early spring revivals, so that no church will fail in winning its minimum number of the Advance goal: *One on profession of faith to every fourteen active members.*

We will exceed this if we are determined to "do the work of an evangelist" and "make full proof" of our ministry. With almost half of our population non-Christian and unchurched, every Christian disciple should at least win one.

The challenge and opportunity demand our best. The Committee on Membership and Evangelism in every local church should become active in planning for public and visitation evangelism.

The General Conference requirement should be urgently carried out through 1950 by district superintendents calling at each quarterly conference for reports from these committees to find out the number in the local church to be reached, how and what has been achieved in winning people to Christ and His Church, and the number of recruits for the ministry and other life service work. The program for assimilation and development of individual religious life and Christian families is important.

What is being done in Dayton, Ohio, may be duplicated in many places. Our McKinley Methodist Church there, with the splendid leadership of the pastor, J. Inman Dixon, has a weekly program that includes something specific for each day. As a result, 253 members have been received into this membership within two and one-half years.

First, the minister has an evangelistic program to which he is committed. He has selected a group of members and impressed them with the importance of this interest, to the extent that they are committed to follow through with him for Christ and His Church. The results are immeasurable. The following is the plan of visitation:

On Monday afternoon, from 2:00 to 5:00, he and some members call on people who were visitors at the Sunday services.

Tuesday, the same hours, visits are made to the sick and shut-ins.

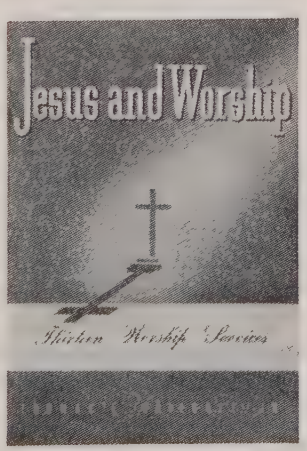
Wednesday, visits to the business shops and other enterprises.

Thursday, visits to the inactives or less active members.

Friday, visits with the active membership and community people.

In all this, the various church auxiliaries are asked to participate, and from 6:00 to 8:00 P.M. the pastor holds counselling hours at his office to assist, help, and encourage those who may have economic, domestic, or social problems —or problems of any kind.

This church is witnessing for Christ and glorious are the results. The congregation believes that when so much is invested in church property and the religious group represents so much that is vital and eternal, activity should be more than one service per week. In all this nothing is proposed as a substitute for preaching the Good News. For the Gospel is still "the power of God unto salvation to every one that believeth."



Spiritual life secretaries and pastors have found the thirteen stimulating meditations and worship services in

Jesus and Worship

by Thomas F. Chilcote, Jr.

excellent for Woman's Societies, midweek services, and other adult and youth worship groups. 35¢ each

Order 3 for $1.00 for your church

TIDINGS or The Methodist Publishing House

Reaching the *Smaller* Churches

by Eugene Golay
Secretary of Evangelism
Nebraska Conference

"The most fruitful source of new converts to Christ" is in the rural areas. This is the conviction back of the program of the Board of Evangelism of the Nebraska Conference. Here is a report of the Norfolk District School of Evangelism.

IT is so much more simple and attractive to set up our schools and missions in evangelism in the large churches in the metropolitan areas! We feel that the pastors will be enticed to come if we put the center of the school in a city situation, and the facilities of the larger churches are much more adequate. But those of us who have been intimately related to the program of evangelism know that we do not get our most fruitful evangelistic results in the cities. That is, most of those won in cities are transfers or from other churches. We get few on confession of faith.

However, when we carry our evangelistic program to the small towns and rural areas, we discover that here is the most fruitful source for new converts to Christ. We must convert them in the small towns and rural areas if we are to provide members for the large churches in the cities. Most city churches discover that 75 to 85 per cent of their membership is made up of those who transfer.

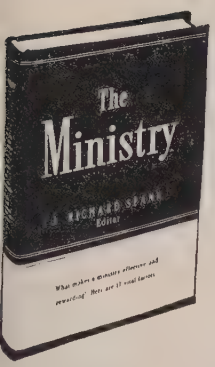
This is the conviction back of the program of the Board of Evangelism of the Nebraska Conference. We have had great evangelistic crusades in all of our major cities. But we are pushing out into the rural areas, and though we find smaller churches and fewer people, yet we are winning greater numbers to Christ on first decisions. In many sections of rural Nebraska fewer than 25 per cent of the people are related to the Church. The fields are indeed "white unto harvest."

The first of a series of eight District Schools of Evangelism planned for this year was held at Allen, in the Norfolk District. Ten churches participated in the preaching and visitation program. Harry Denman was the leader of the School. The School was set up and directed by a committee composed of E. E. Jackman, District Superintendent; Ross Louthan, District Director; and Eugene Golay, Conference Secretary of Evangelism. Host pastor was Milan Lambertson of Allen.

Allen is a town of about 500 people. The Methodist church has 180 members. Largest church in the group of participating churches was Laurel with 250 members. Maskell was the smallest of the group with only 18 members. All are rural churches. Twenty pastors from over the district shared in the fellowship and work of the school. Preaching services were held each night in the churches with an average attendance of 420. Visitation was carried on each afternoon. The mornings were spent in seminars under the direction of Dr. Denman. In some of the churches real revivals developed. Laymen-preacher teams called upon many prospects.

During the period 49 were won on confession of faith and 27 by transfer, making a total of 76 commitments. At Thurston, a church of only 60 members, 12 were won on confession and 4 for transfer of membership, a gain of 27 per cent in membership. At Laurel, a transfer was secured for a man from England. The school was a real spiritual inspiration to all of these small churches. It gave them a sense of belonging to the larger fellowship of The Methodist Church.

The School of Evangelism on the Norfolk District and the schools which will be conducted on the other seven districts are made possible through the Paine Evangelistic Fund of the Nebraska Conference. The Paine Fund is an endowment for evangelism in Nebraska, left by Dr. B. L. Paine of Lincoln. Each year the Conference receives several thousand dollars income from this endowment which makes possible a broad and effective program of evangelism. Many men and women have been reached for Christ and the Church through the years because of the gift of this consecrated laymen. "He being dead, yet speaketh," for Christ. Christian laymen who are vitally interested in evangelism can maintain that concern down through the years by setting up such an endowment fund. I know of no cause that will pay greater dividends for the Kingdom.



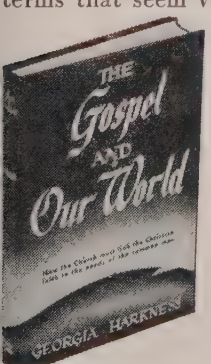
New Books That Will Help You

The Ministry is based on the 29th symposium of the Evanston, Illinois, Annual Conference on Ministerial Training. Seventeen ministers, each a leader in his field, contributed to it.

The book is edited by J. Richard Spann, executive secretary of Methodism's Commission on Ministerial Training, and will bring renewed inspiration and help to every pastor. It is also a fine book for young people who are seriously considering going into full-time church work.

Ralph. W. Sockman, Weldon F. Crossland, Henry Sloan Coffin, Bishop Paul B. Kern, D. Elton Trueblood, and other well-known persons are among the contributors. Every phase of the minister's life, from his call to the ministry to his home life, is brought into the spotlight for incisive treatment here. (*Abingdon-Cokesbury,* $3.00)

"There is need of a much closer connection than we have had thus far between theology and evangelism," says Georgia Harkness in the introduction to her latest book, ***The Gospel and Our World.*** "The churches of America, though far from decadent," she says, "are doing much less effective work than they might be doing with their resources, and that the major cause of the difficulty lies in failure to present the meaning and claims of the Christian faith in terms that seem vital."



The prominent author and professor of theology at Garrett Biblical Institute, Evanston, Illinois, writes six chapters to "examine . . . this gospel and search for a way out of our present evil days." (*Abingdon-Cokesbury,* $1.50)

Pastoral Leadership looms as a large contribution to the field of church administration. Written by the well-known minister and author, Andrew W. Blackwood, this book is divided into two parts: "The Pastor as Executive" and "The Pastor as Organizer."

The first is composed of three sections: "A Preview of the Field," "A Study of the Resources," and "A Survey of the Community."

The second is made up of five sections: "Evangelism and Membership Cultivation," "Christian Education," "Missions and Community Welfare," Finances and Statistics," and "A Final Survey." This last section contains one chapter only, "The Secret of Pastoral Leadership." The other sections have from three to eight chapters.

For the secret of pastoral leadership, Dr. Blackwood has taken a list of the outstanding pastors of yesterday and pointed out what they all had in common: 1. The need of faith, 2. The call for strategy, 3. The use of tactics, 4. The love of people, and 5. The love of Christ.

Dr. Blackwood develops each subject in a competent, interesting, and helpful way. Experienced ministers will nod their heads in agreement while young men will become enthusiastic as they read the suggestions in its 272 pages. An Index of Persons and an Index of Subjects appear in the back for helpful reference. (*Abingdon-Cokesbury,* $3.00)

E. Stanley Jones's most recent book, ***The Way to Power and Poise,*** is written in the same interesting, practical way that others of his books have been written, notably, *The Way* and *Abundant Living.* Deftly combining biology and psychology with Christianity, he points the way to inner stability—the need of our rush-rush world today. It is written with each page so organized—with message, prayer, and affirmation for the day—that the book can be used for daily devotions, as well as for reading straight through. The theme of this book can be stated, "If you are centered in yourself, you are a problem; if you are centered in God, you are a person." (*Abingdon-Cokesbury,* $1.00)

For parents and teachers concerned with the religious nurture of children, Mary Alice Jones has written a new and helpful book, ***Guiding Children in Christian Growth.***

The second chapter, titled "The Faith We Teach," begins:

> Susan, aged six, was talking with Teddie, aged three.
>
> "If you do that, God won't love you."
>
> "Why?"
>
> "Because it's bad."
>
> Now, in this case, it was Susan, aged six, who was teaching theology But often it is the mother or teacher, and it is of vital importance that they teach Christian theology.

Other chapters are:

- The Growing Child
- Learning Through Fellowship—in the Family
- Learning Through Fellowship—in the Church
- Learning Through Activities
- Learning Through the Arts
- Learning Through Worship
- Using Prepared Lesson Materials
- The Teacher and the Church School Group
- Evaluating the Results of Teaching

(*Abingdon-Cokesbury,* $1.00. *Paper Bound*)

A series of materials for conducting the Every Member Canvass in the local church has just been released by the World Service agencies.

The materials have been offered to district superintendents in quantities as needed to be sampled to pastors at Quarterly Conferences, district and subdistrict meetings, and on other occasions. The pastor will then order whatever quantity of each item in the series he requires for conducting the Every Member Canvass in his parish.

CHRISTMAS OFFERING ENVELOPES

The Rev. Lud. H. Estes, First Methodist Church, Milan, Tennessee, finds that "the prettiest decorations I have ever seen on a Christmas Tree, are World Service Christmas offering envelopes filled with contributions and tied thereon by the contributors as they enter the church on the Sunday nearest Christmas Day.

"We punch a hole in the envelope and put a string through it," says Dr. Estes, "then send the envelopes out with a letter before Christmas. We get a large amount for benevolences in this way."

There Were So Few

By Allison C. Wood, Pastor
Richfield Springs, New York

There were so few who read the signs
God-written in the sky:
Some shepherds working through the night
And three devout Magi.
Were there not more to understand
That God was passing by?

The eyes of men were fastened hard
Upon the things of earth;
Dull was their sense of holy hopes,
Keen was their bent for mirth.
How would they know that God had come
In a lowly Infant's birth?

PROTESTANT RELIGIOUS BODIES WITH MEMBERSHIP ABOVE 50,000

	MEMBERS 1948
1. Methodist	8,651,062
2. Southern Baptist Convention	6,491,981
3. National Baptist Convention, USA, Inc.	4,385,206
4. National Baptist Convention of America	2,580,921
5. Presbyterian Church in the USA	2,330,136
6. Protestant Episcopal Church	2,228,270
7. Disciples of Christ	1,872,049
8. United Lutheran Church in America	1,814,172
9. Northern Baptist Convention	1,583,360
10. Lutheran Church, Missouri Synod	1,519,953
11. Congregational Christian	1,184,661
12. Church of Jesus Christ of Latter-Day Saints	947,855
13. African M. E.	816,578
14. Evangelical Lutheran Church	757,352
15. Evangelical and Reformed	714,583
16. Evangelical United Brethren	707,326
17. Churches of Christ	682,172
18. American Lutheran	646,605
19. Presbyterian, U. S.	638,652
20. African M. E. Zion	527,350
21. Augustana Evangelical Lutheran Church	422,646
22. Colored Methodist Episcopal	381,000
23. Church of God in Christ	340,530
24. Evan. Luth. Joint Synod of Wisc. and other states	288,355
25. Assemblies of God	273,147
26. Nat'l Ass'n Free Will Baptists	255,127
27. American Baptist Ass'n	245,861
28. Seventh Day Adventists	222,619
29. Salvation Army	215,094
30. Church of the Nazarene	213,188
31. United Presbyterian of N. A.	205,677
32. Church of the Brethren	185,799
33. Reformed in America	178,356
34. Christian Reformed	138,321
35. Reorgan. Church of Jesus Christ of Latter-Day Saints	128,849
36. Religious Societies of Friends	113,842
37. Armenian Apostles Orthodox Church	110,000
38. Church of God (Anderson, Ind.)	96,736
39. Church of God (Cleveland, Tenn.)	94,069
40. Federated Churches	88,411
41. Gen. Assoc. of Regular Bapt. Churches	85,000
42. Cumberland Presbyterian	78,009
43. United American Free Will Baptists	75,000
44. American Unitarian Assoc.	71,419
45. Nat'l Bapt. Evan. Life and Soul Sav. Assembly of USA	70,843
46. Primitive Baptists	69,157
47. Pentecostal Church of God in America	68,000
48. Int. Church of the Four-Square Gospel	66,611
49. Independent Fund. Churches of Amer.	65,000
50. Mennonite Church	54,729
51. Lutheran Free Church	54,608
TOTAL (96.8% of Protestant bodies)	46,036,246

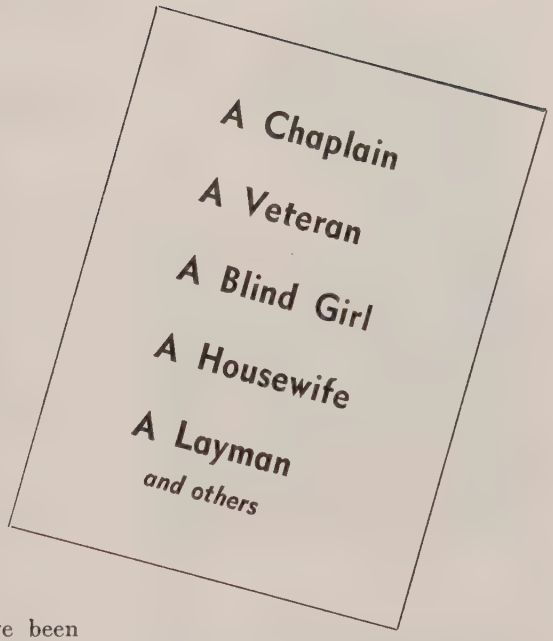
Source: *The Christian Herald,* September, 1949.

MEMBERSHIP NON-PROTESTANT RELIGIOUS BODIES IN U. S.

	1948
Roman Catholic	26,075,697
Jewish Congregations	4,641,000
Russian Orthodox	300,000
Greek Orthodox	300,000
Polish National Catholic	250,000
Int. General Assembly of Spiritualists	157,000
Serbian Eastern Orthodox	75,000
Buddhists of America	70,000
Ukrainian Orthodox Church in America	39,500
Syrian Antiochian Orthodox	20,300
N. A. Old Roman Catholic Church	16,000
National Spiritual Assoc., Inc.	12,000
Progressive Spiritual Church	11,347
Total	31,967,844

Total church membership in the United States, including numbers of smaller churches not tabulated here, is 79,576,352.

Here's What They Say About The UPPER ROOM



OFTTIMES we are surprised to know the wide influence that these devotional books have. Recently a patient was being discharged and returning to his home in Mexico. He is an "Anglo" engineer and has spent all of his adult life in "Old" Mexico. He is married to a Mexican, and she is a Catholic. Although this man was friendly to the chaplain he never came to any of the services or gave any evidence of interest in the religious work of the hospital. But when he was leaving he had several numbers of THE UPPER ROOM and, as he showed them to me, he said, "I am going to take them home with me and explain them to my wife."

I always leave a copy on the bedside table of each man, regardless of his belief, and very seldom has any man objected.

—A chaplain
Veteran's Hospital
New Mexico

We use THE UPPER ROOM in our devotions in the chapel every morning after breakfast, led some mornings by the manager or by the assistant manager and other mornings by some of the members. I am writing to tell you how much we have enjoyed the international number for September and October and hope you will have some more of them. It helps us to realize what is going on in the rest of this world and we always tell where the writer is from. We are living in the Presbyterian Home and have about 138 members. We do enjoy our chapel service—seems to start the day right. May God bless and help you in your work.

(*Editor's Note:* THE UPPER ROOM *is read in many places where a copy serves not one but many people.*)

During this past year I have been hospitalized in a Veterans Hospital, and recently returned home to my family. While in the hospital a copy of THE UPPER ROOM was given to me for inspirational reading.

I have found the daily messages a great source of help and soul-giving satisfaction. I now feel that they are a part of my very existence.

Money of course is very short, for I have not returned to work, however, I am sending you the price of the next issue, November-December, so that I will not miss this issue.

Upon my return to work, I will mail you sufficient funds to continue to me for a good many years to come—I feel certain that God will find a way for me to do His will.

—A Veteran
New York

My Spiritual Breakfast

The first copy of THE UPPER ROOM *in Braille* reached me and I was so pleased to get it and I do thank you so much for your kindness to us. You will never be able to realize how much we both appreciate your kindness. I do get such a wonderful blessing every day when I read THE UPPER ROOM. I call it my spiritual breakfast, and my prayer is that every dear blind friend will receive the wonderful, wonderful blessing from our dear Saviour that I do, for it surely is a lamp to my feet and a light to my path. O, you dear friends made me so very, very happy, I shall never forget your kindness! Should the dear Lord spare me to see another year, perhaps, I will be able to pay for the dear UPPER ROOM for another year.

—A blind girl
in Philadelphia

We use THE UPPER ROOM for our morning devotions and so many times the problems we have to solve are answered in the reading for that particular day.

—A Housewife
Washington

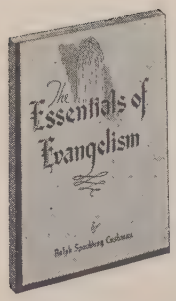
The A.A.'s Use it, Too

I must tell you of the comfort and relaxation I have felt reading THE UPPER ROOM. Others in our group feel the same. THE UPPER ROOM is part of our group. This very valuable book keeps us on our 24-hour-a-day plan. It guides us in helping others and working together in our very common problem. For you see, we are alcoholics and belong to "Alcoholics Anonymous."

(*Editor's Note: Scores of chapters of A.A. supply copies to their members.*)

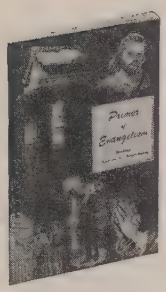
I'm superintendent of a small Sunday school—almost 80 pupils average. As the use of THE UPPER ROOM for personal devotions has been of immense help to me, I have been anxious that others might also benefit. I feel that the teachers should acquire the habit of spending a few moments each day in reading meditations and prayer. So I see that each teacher receives a copy, as well as giving a number to friends whom I have known for many years. I thought it might be helpful, too, to encourage the older boys and girls to use this method of learning more about the Bible and of developing their spiritual life.

—A Layman
Edmunton, Alberta, Canada



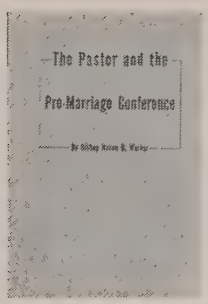
35¢ each; 3 for $1.00

A challenging volume for ministers and evangelistic laymen. Deals with the essentials, that which makes evangelism *evangelism.*



15¢ each; 8 for $1.00

Truly a primer of evangelism. Should be placed in the hands of every member of the Committee on Membership and Evangelism.



25¢ each

A much-needed and helpful volume on counseling by Bishop Hazen G. Werner, that the pastor will want to read, keep, and often refer to.

Reflections for the Ministry

1. To keep one's own Christian experience fresh and eager through daily contact with Christ through the Word and prayer—*this is evangelism.*
2. To know that evangelism means the telling of the Good News, and so to keep one's outlook on life bright and hopeful, and to be a bringer of good cheer in Christ everywhere—*this is evangelism.*
3. To be always responsive to the righteous pressure of the Holy Spirit and learn to rely upon His guidance for the right contacts—*this is evangelism.*
4. To become acquainted with people through home visitation and unhurried contacts in the occasional ways of life, always by the attitude and positive conversation commending Christ as Saviour and Friend—*this is evangelism.*
5. To be alert in times of crises and perplexity, and to those days when a word for the Master will go deeply into the heart—*this is evangelism.*
6. To know personally the children in the church school, and to talk with them in their homes, always representing the Christian life as the natural life for a child—*this is evangelism.*
7. To carefully keep the Roll of Baptized Children, and to use it as the basis of evangelism when the children become of proper age for uniting with the church—*this is evangelism.*
8. To form a class of children for the purpose of making clear the beauty and responsibility of the Christian life, and the mission of the Christian Church, and to receive such children into the Church with a thrilling service of consecration—*this is evangelism.*
9. To be always building a "Responsibility List" of persons to be won for Christ and the Church, and to be in constant touch with such persons by way of revealing the friendship of the Master—*this is evangelism.*
10. To take the time to select and train a group of visitors, so that they will engage in the task of visitation for Christian commitments with a thrill of adventure, albeit they start with fear and trembling—*this is evangelism.*
11. To lovingly and persuasively cultivate the inactive members of one's church, trusting in the Holy Spirit to speak to their hearts about forgotten responsibilities—*this is evangelism.*
12. To strike the notes of urgency and decision and confession in every sermon, and not to miss in any service making real the claims of Christ —*this is evangelism.*

MINISTERS realize that they must everlastingly be about the Father's business. With the Master they can say:

"To this end was I born . . .
that I should bear witness of the truth."

Many of them realize that they are called to be evangelists and take advantage of the many practical helps that are offered them and their churches.

Reflections for the Laity

1. To keep one's heart full of love, one's face full of smiles, and to give the contagion of faith through every contact—*this is evangelism.*
2. To give a Christian directive to every conversation, and, when the opening comes, to bear positive witness for Christ—*this is evangelism.*
3. To help one's church to be marked by the spirit of friendship, and to demonstrate the spirit of joy and victory in all our Christian fellowship —*this is evangelism.*
4. To have a good word to say for one's minister, and to invite the unchurched to come and receive his message—*this is evangelism.*
5. To have a concern that the children about one's church are given a chance to fall in love with Jesus through attendance upon the services and through membership in a church-school class—*this is evangelism.*
6. To have a deep love for children, and to teach them to know Jesus as their own Saviour and Lord, as teachers in the church school—*this is evangelism.*
7. To make home life beautiful in the love of Christ, and to have a time for family worship of the type which is perfectly natural to such a family—*this is evangelism.*
8. To be perfectly sincere in Christian conduct that neighbors and workmates shall have a deep respect for one's Christian profession—*this is evangelism.*
9. To engage in friendly visitation upon the sick and the newcomers, and the people who have no church affiliation—*this is evangelism.*
10. To be a visitor in a special period of such visitation, and to call in homes to commend Christ to every member of the family who is not a member of the church—*this is evangelism.*
11. To cultivate a friend for Christian commitment through the art of letter-writing, especially upon the occasion of an anniversary or a time of emergency in the family—*this is evangelism.*
12. To encourage one's pastor to keep the warm spirit of the Gospel invitation in every sermon that he preaches, and to give active support to him through special evangelistic periods—*this is evangelism.*

The excellent descriptions of evangelism on this page and the one facing it have been written by Ernest A. Mathews, Secretary, Board of Evangelism, Genesee Conference.

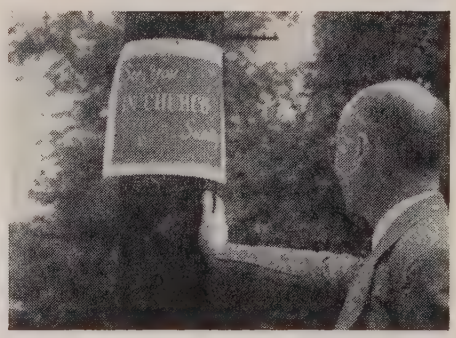
LAYMEN have been thrilled at the opportunities offered them in the

"See You in Church Sunday"

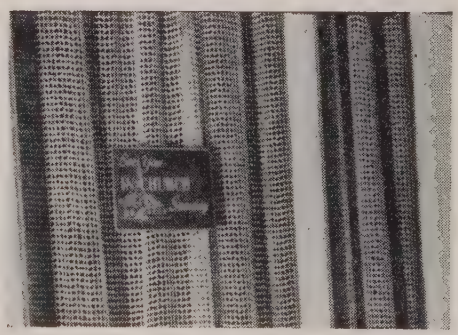
campaign in their communities. Last year more churches had "See You in Church Sunday" crusades during the Lenten season than in the autumn. Look for additional information in February *Shepherds.*

Lapel Buttons

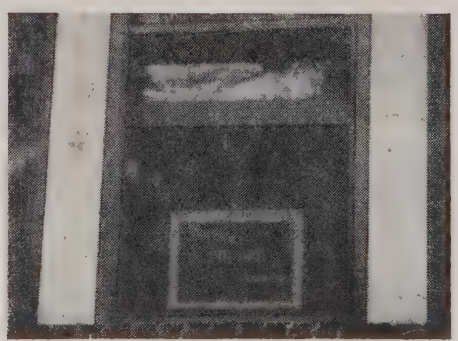
Stickers for Letters



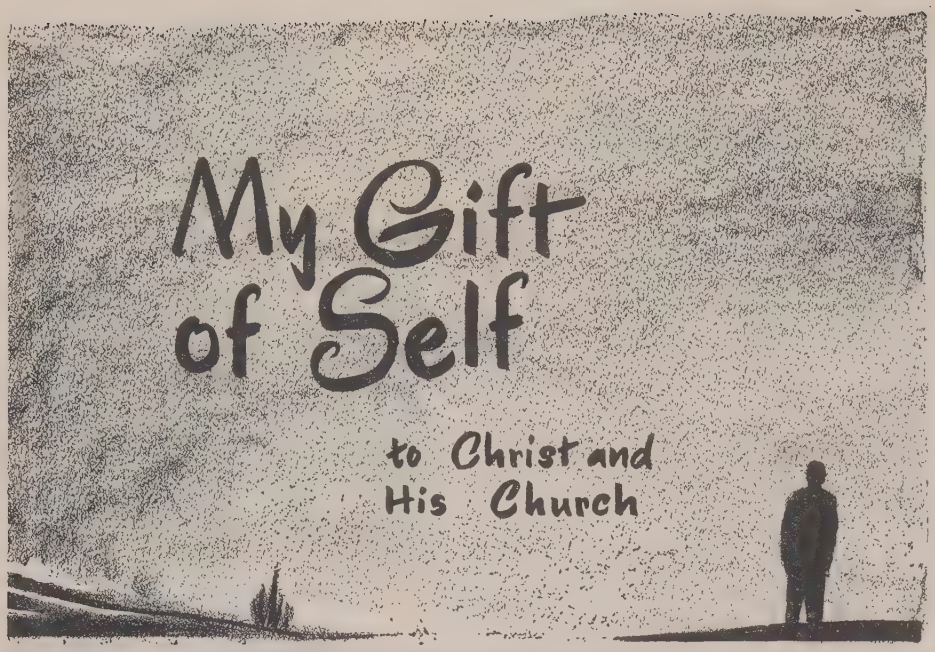
Posters for outdoors

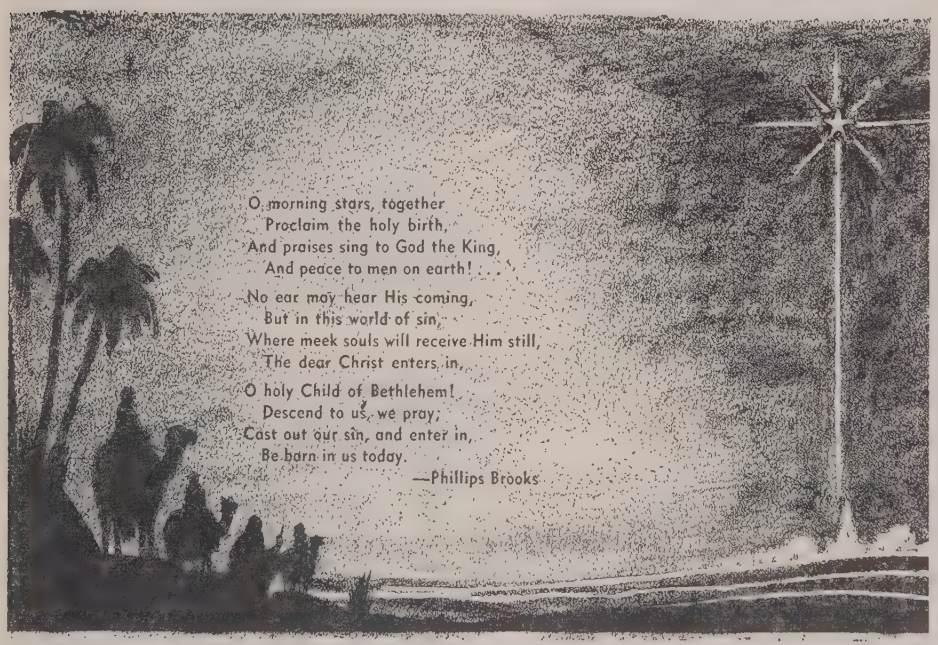


Stickers for homes



Posters for windows




O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.
O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
—Phillips Brooks

Make Christmas Mean Christ

Win Persons for Christ in December

Have Membership Sunday on Christmas Day

Encourage your church leaders and visitation workers to present many persons to Christ on *His Birthday.*

---

1. Win persons on confession
2. Receive many by transfer
3. Arrange for baptism of babies on Christmas Sunday

Let new members record their commitment on the special, 4-page

Christmas Commitment Folder

pictured on this page (Front and back, actual size, at right; inside—pages 2 and 3—somewhat reduced, shown below). Printed in green.

These folders are helpful to pastors and visitation teams

TIDINGS **$2.00 per 100**

Realizing that all of life comes from God and belongs to Him, and that our children are God's gifts to us that we may bring them up in the nurture and admonition of the Lord, We (I) hereby request that our (my) child

_____ (child's name)

be dedicated unto Him in Christian baptism on Christmas Sunday

or on _____ (write preferred date) and be enrolled as a preparatory member of

_____ Church

(signed) _____ Father

_____ Mother

I Give Myself to Christ at Christmas

Realizing that God so loved the world that He gave His only Son that we might have life, and that Christ so loved me that He gave Himself for me, at this Christmas time

—— I give myself to Him and purpose with His help to live a Christian life.

—— I desire to unite with the _____ Church and plan to present myself for membership on Sunday, _____

—— I wish to transfer my membership to this church. For certificate write to _____ at _____

My name is recorded there as _____

NAME _____

ADDRESS _____

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Name _____

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(For additional names and addresses use another sheet)

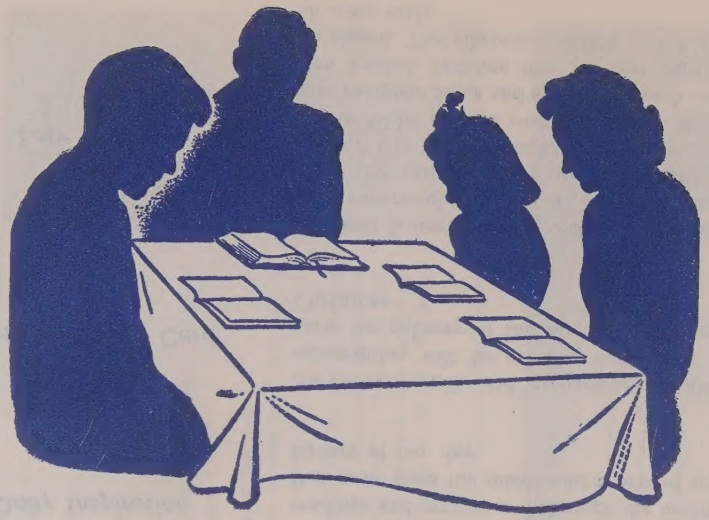
Gift cards sent to the above should be signed _____

Order sent by _____

Address _____

Date _____

Enclosed $_____ *(50¢ for each subscription)*



Into Every Home

Will the new year bring great spiritual victories for your church? A church made up of people who devote at least a few minutes each day to Bible reading, prayer, and meditation is sure to be a great church with a great spiritual program. Private individual worship and family worship for your people every day can make 1950 a year of great spiritual victory.

Unless your church is made up of very unusual people, the chief deterrents to family worship include:

(a) No member of the family knows where to find more than a few of the helpful passages in the Bible.

(b) No member of the family feels able to discuss the meaning and significance of the Bible passages he reads.

(c) No member of the family is accustomed to leading in prayer.

THE UPPER ROOM solves these problems for hundreds of thousands of individuals and families all around the world. It suggests a helpful and appropriate Bible reading for each day. A meditation gives point and meaning to the Scripture. A brief prayer helps to express the thoughts and prayers of the hearts of the readers and a Thought for the Day is a suggestion for further meditation as the individuals go their various ways.

Family Devotions Can Make Yours a Great Spiritual Church

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_____ Copies of the January-February number of THE UPPER ROOM. 5 cents each when 10 or more are ordered. _____

_____ Christmas Envelopes for Remailing THE UPPER ROOM. 1 cent each in lots of 10 or more. _____

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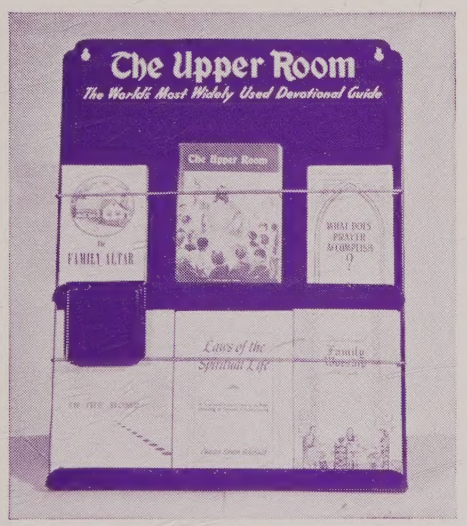

Small Rack for Table or Wall

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Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

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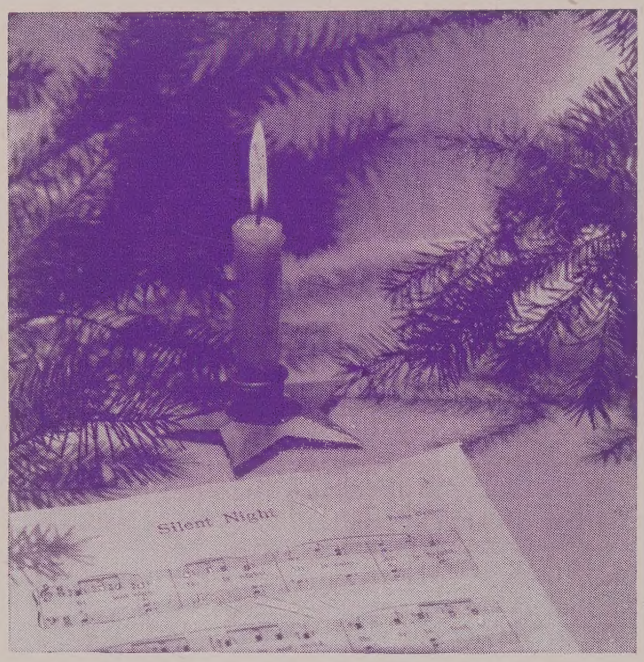

The Upper Room Book of

Christmas Carols

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A most attractive gift item—ideal for parties and group singing. Many homes will want copies. Use as a Christmas greeting.

The Upper Room Book of *Christmas Carols*

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Silent Night
O Come, O Come, Immanuel
O Little Town of Bethlehem
Away in the Manger
Fairest Lord Jesus
I Know Not How That Bethlehem's Babe
O Holy Night!
It Came Upon the Midnight Clear
While Shepherds Watched
Angels from the Realms of Glory
The First Noel
There's a Song in the Air
Hark! the Herald Angels Sing
Hearken, All! What Holy Singing
We Three Kings
Joy to the World
As with Gladness Men of Old
Thou Didst Leave Thy Throne
O Come, All Ye Faithful

also

Christmas Stories from the Gospels
Worship Service for Christmas Eve
Worship Service for Christmas Day